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BABYLONIAN INSCRIPTIONS

IN THE COLLECTION OF JAMES B. NIES

VOLUME II

BABYLONIAN INSCRIPTIONS IN THE COLLECTION OF JAMES B. NIES—VOL. II

HISTORICAL, RELIGIOUS AND ECONOMIC TEXTS AND ANTIQUITIES

BY
JAMES B. NIES, PH.D.
AND
CLARENCE E. KEISER, PH.D.

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EDITORIAL NOTE

This volume embraces material that covers a wide range of years, from the fourth to the latter part of the first millennium B. C. It contains texts from Babylon, Sippar, Larsa, Lagash and Erech. They are written in Sumerian and Semitic-Babylonian or Akkadian; one is bilingual, another is a fragment of a syllabary. They occur on cylinders, amulets and fragments of various objects. They were collected by Doctor Nies during the past fifteen years. Some were secured by him while in Bagdad; others were purchased in Paris, London, New York and elsewhere. When such objects, of unquestionable value, have found their way into the hands of dealers it seems highly advisable to rescue them, if possible, for science by purchasing them, even though we know that some are the results of illicit excavations by Arabs, and that others may have been purloined from legitimate excavations by workmen.

The autographed texts of the volume have been made by Doctor C. E. Keiser. The transliteration, translation and discussion of texts Nos. 1-17 and 30 are by Doctor J. B. Nies; of No. 22 and the following are by Doctor Keiser. The discussion of the heliograph reproductions is by Doctor Nies; the name indices and contents were prepared by Doctor Keiser. Each is solely responsible only for his respective parts of the work. The diacritical marks used in the transliteration are those found in *A System of Accentuation for Sumero-Akkadian Signs,* by Keiser.

Scholars will find the texts and antiquities in the volume important for the reconstruction of the history and culture of the Babylonians and Assyrians. This will be readily seen from the great variety of material in the Contents and Catalogue, such as historical, religious and economic texts, as well as important antiquities consisting of weights, seal-cylinders, amulets, etc. Several of the texts duplicate inscriptions that have been published, but in each instance they contain important additional material or variants, for example the inscription of Entemena. Moreover, it is translated anew by Doctor Nies and contains historical information bearing upon the well known Gu-edin. Owing to the limitation of space, the translations of the economic texts have been reserved for a future publication.

An acknowledgment of indebtedness and thanks are due to Dr. F. L. Cooper, of Yale, for weighing a number of the objects; and to Prof. L. V. Pirsson, of Yale, for determining the mineralogy of various objects.

ALBERT T. CLAY

CONTENTS AND CATALOGUE.

Abbreviations xvii

Historical and Religious Texts, etc.

Text No.	Subject	Dimensions[1]	Catalog NBC
1	Net cylinder of Entemena (see p. 1)	22x15.2	2501
2	Pre-Sargonic list of sales of land (see p. 12)	15x12x3.5	2515
3	Inscription of Enannatum in black syenite (see p. 15)	11.8x8.2x6.7	2520
4	Limestone Fragment (see p. 15)	5.5x4.9x2.7	2523
5	Fragment of a limestone Vase (see p. 15)	8.6x6.5	2516
6	Fragment of a white felsite Vase (see p. 16)	6.3x6.3x1.1	2521
7	Fragment of an altered and kaolinized felsite Cylinder (see p. 16)	8x4	2524
8	Fragment of a dedication Cone of Gudea in limestone (see p. 16)	6.3x5.5x3.6	2517
9	Two fragments of an alabaster Votive Vase (see p. 16)	7.5x6.5x1; 6.8x3.7x1	2522
10	Fragment of a basalt Statue (see p. 17)	9.6x9	2525
11	Votive Inscription of Gimil-Sin in black serpentine (see p. 17)	7.2x5.4x1.9	2519
12	Votive Inscription of Gudea in black serpentine (see p. 17)	8.2x6.5x1.2	2518
13	Alabaster Labartu Amulet (see p. 18)	4.9x4.1x0.5	2529
14	Marble " " (see p. 19)	3.6x3.5x0.7	YBC 2193
15	Lapis lazuli Jewel of Kurigalzu (see p. 20)	3x2.4	Collection of Mr. E. T. Newell, New York City.
16	Incantation Amulet in polished black fossil shell(?) (see p. 21)	2.7x2x0.4	2531
17	Agate Votive of Ḫala-Bau (see p. 22)	3.8x2.6x0.3	2530
18	Black and white marble Weight of 5 shekels (weight 40.6 grams)	6x2.3	YBC 2173
19	Diorite Weight of 1 mine (weight 497 1/2 grams)	11.6x5.2	2565
20	Magnetite Weight of 2/3 shekels (weight 5.3 grams)	2.1x0.9	2567
21	Hematite Weight of 1/3 mine (weight 159.95 grams)	8.5x2.5	2566
22	Bilingual Incantation (see p. 22)	19x17x4.5	1307
23	Sumerian Hymn (see p. 35)	14.7x7x7	2514
24	Hymn to Libit-Ishtar (see p. 41)	9.5x5.9x2.8	1311
25	Duplicate of No. 24	10x5.8x2.8	1312
26	Hymn to Tammuz (see p. 44)	9.8x6.5x2.8	1313
27	Building Inscription of Esarhaddon (see p. 46)	13.4x11	2509

[1] The dimensions are given in centimeters, and refer to the largest measurements.

Text No.	Subject	Dimensions	Catalog NBC
28	Building Inscription of Esarhaddon (see p. 46)[2]	14x6.5	2510
29	" " " Nabonidus (see p. 47)	12x10.5	2508
30	Tablet of the time of the Ur dynasty with the seal impression of Itur-ilu, patesi of Babylon (see p. 47)	4.2x4	1316
31	Inscription concerning the renewal of a festival (see p. 48)	8.3x4.1	2502
32	Fragment of a building Inscription	8.6x5.6	2504
33	Dedicatory Inscription (see p. 50)	12.3x5.2	2503
34	Fragment of a Cylinder	8.5x8.5	2505
35	Small Fragment of a Cylinder	6.5x7	2507
36	Table of Babylonian Weights (see p. 51)	13.6x6	2513
37	Fragment of a Syllabary (see p. 52)	8.1x7.6x2	1310
38	Syllabary of Personal Names (see p. 53)	9.8x5	2512
39	Exercise Tablet (see p. 53)	7.5x2.7	1289
40	" "	7.2x2.2	1299
41	" "	7.5x2.4	1308
42	" "	7.5x2	1287
43	" "	7.9x2.3	1291
44	" "	7x2.4	1288
45	" "	7.5x2.2	1304
46	" "	7.5x2.3	1290
47	" "	6.7x2	1285
48	" "	7x2.2	1297
49	" "	6.9x2.8	1286
50	" "	8.7x2.8	1292
51	" "	8.8x3.8	1296
52	" "	7.2x2.2	1309
53	" "	7.9x2.5	1303
54	" "	8.5x2.6	1293
55	" "	8.2x2.8	1298
56	" "	7.5x2.3	1300
57	" "	8.4x3.7	1294
58	" "	8.4x2.7	1301
59	" "	8x2.9	1278
60	" "	7x2.6	1281
61	" "	7.3x2.5	1279
62	" "	7.9x2.7	1295
63	" "	7.7x2.5	1302
64	" "	7.1x2.4	1277
65	" "	7.7x2.6	1283
66	" "	6.4x2	1282
67	" "	7.4x2.4	1284

[2] The copy of this text was made by Professor Clay some years ago.

Text No.	Subject	Dimensions	Catalog NBC
68	Debit and credit Account of the time of the First Dynasty	9.3x3.1	1280
69	Letter from *Awiltum* to *Rîm-Sin*	8.6x4.6	1266
70	Letter from *Ibi-ilišu* to ..*di-Ištar* and *Ubâitum*	7.3x4.7	1267
71	Letter from *Ili-abili* to *Bijâ* and *Ibi-Ninšubur*	8.1x4.9	1268
72	Inscription of the time of the First Dynasty	6.7x4.5	1265

Economic Texts.

Text No.	Reign	Year	Month	Day	Catalog NBC	Contents
73	Rîm-Sin.	?	12	30	1249	Record of money given to priests for sacrificial grain.
74	*mu bád Ḫa-pu-us-a^{ki}.*		7		1236	Record of a loan of money and grain.
75	Samsu-iluna.	7	4	30	1272	Adoption contract.
76	"		7	20	1269	Purchase of a slave.
77	*mu ama-ar-da En-gí en-(?) pa níg-ki níg-ne-e-ne.*		9	20	1276	Lease of a plantation.
78	?	?	?	6?	1273	Lease of a field.
79	Ḫammurabi.	36	3	1	1271	Lease of a field in partnership.
80	Samsu-iluna.	27	4	22	1259	Purchase(?) of a female slave.
81	"	10	12	20	1243	Record of a loan with penalty attached.
82	"	4	8	22	1248	Loan of money.
83	*mu Ugnim Unug^{ki}(?) lugal-bi pád-(?) ^{giš}tukul ba-an-sig.*		8		1235	Rental of a field.
84	Samsu-iluna.	28	9	10	1255	Loan with interest.
85	"	27	1(?)	10	1256	Loan of money with interest.
86	Mananâ.	?			1246	Purchase of an estate.
87	*mu uš-sa KU-me ^{d}Utu.*		9		1242	Document concerning interest money.
88	Samsu-iluna.	26	10	1	1239	Record of exchange.
89	?				1241	Loan of grain.
90	Abêshu.	c+1	8	5	1238	Same.
91	Samsu-iluna.	28	2	11	1262	Lease of a field.
92	Undated.				1233	Record of a loan.
93	Samsu-iluna.	4	3	25	1237	Receipt for money.
94	"	4	12	20	1261	Payments in dates.
95	Abêshu.	?	7	?	1245	Record of a gift.
96	Samsu-iluna.	19	4	1	1234	Unopened case tablet. Record of dates.
97	Zabium.	14	3	20	1244	Receipt for grain.
98	Sin-muballiṭ.	16	6		1247	Record of the seizure of a field.

Text No.	Reign	Year	Month	Day	Catalog NBC	Contents
99	Ḫammurabi.	5	7	8	1250	Record concerning 9 ^{u_6}*ŠÚ*.
100	Undated.				1274	Account of money.
101	Samsu-iluna.	5	5	22	1263	Payments in grain.
102	"	2	4	12	1275	Payments in dates.
103	"	6	10	26	1264	Record of payments.
104	Undated.				1260	Payments in silver.
105	"				1240	Promissory note.
106	Shagarakti-shuriash.	5	2	10	1257	Receipt for oil.
107	"	5	1	3	1258	Receipt for dates and grain.
108	Cambyses.	?	11	4	1228	Document in which three individuals confirm that seed was given to the farmers.
109	Amêl-Marduk.	Acc.	7	20	1232	Record of a debt.
110	Nebuchadressar.	?	1	27	1210	Provision for the return of an individual to the *šatam* of Êanna, with penalty attached if he is not brought at the appointed time.
111	Cyrus.	5	7	19	1223	Document providing for the return of a *širaqu*, with penalty attached if he is not returned.
112	Nebuchadressar.	24	9	29?	1212	Promissory note.
113	Nabonidus.	3	12	8	1222	Same.
114	Cambyses.	Acc.	9	1	1229	Document concerning a report with reference to weavers.
115	Cyrus.	2	9	26	1230	Record of exchange.
116	Cambyses.	3	5	24	1231	Complaint concerning cattle.
117	Nabonidus.	16	6	7	1211	Receipt for grain.
118	"	4	11	23	1187	Receipt for dates.
119	"	9	7	1	1186	Promissory note.
120	Neriglissar.	Acc.	7	2	1188	Receipt for grain.
121	Nabonidus.	7	8	4	1189	Receipt for money and wool.
122	"	1	12	13	1224	Promissory note.
123	"	8	?	?	1214	Same.
124	Nebuchadressar.	16	8	20	1221	Account of grain given for flour.
125	"	32	11	24	1225	Record of gold and gold stars on hand for work on the garments of Ishtar.
126	"	19	8	2	1176	Inventory of gold, etc., at the disposal of goldsmiths.
127	Nabonidus.	8	1	9	1213	Record of chariots received by artisans, presumably for repairs.
128	Napopolassar.	15	3	8	1226	Record of precious stones at the disposal of a workman.
129	Nebuchadressar.	19	8	15	1227	Record concerning sesame.

Text No.	Reign	Year	Month	Day	Catalog NBC	Contents
130	Cambyses.	Acc.	6b	20	1206	Foreclosure. An individual gives his estate for the payment of a debt.
131	Nebuchadressar.	13	12	8	1198	Deed of sale of a field.
132	Undated.				1219	List of individuals, called *amêlpuqudai*, given as *širqutu* to Ishtar and Nanâ.
133	Nabonidus.	3	4	12	1205	Payments in grain and dates.
134	Nebuchadressar(?)				1207	Legal document. Three individuals request a decision concerning a payment made by their grandfather.
135	Antiochus III.	95	8	22	1217	Deed of exchange. Two individuals exchange their property.
136	Alexander.	163	2	?	1216	A warranty deed. A woman sells her field.

Heliotype Reproductions.

Plate No.	Subject	Dimensions	Catalog NBC
LVII–LVIII	See text No. 1.		
LIX	" " No. 2.		
LX–LXI	" " No. 22.		
LXII–LXIV	" " No. 23.		
LXV	" " Nos. 24, 26.		
LXVI	a. " " No. 38.		
	b. " " No. 36.		
	c. " " No. 37.		
	d. " " No. 30.		
LXVII	See texts Nos. 43, 39, 45, 41, 46, 49.		
LXVIII	Copper Horns and Legs (see p. 53).		
	a. Horn (weight 708 grams)	12.8x4x3.1	2540
	b. " (" 749.7 grams)	13x4.7x3.3	2541
	c. Leg (" 1257.4 grams)	22.7x6.7x3.6	2542
	d. " (" 1398 1/2 grams)	22.9x6.9x4.7	2543
	e. " (" 908 grams)	22.6x5.5x2.9	2544
	f. " (" 853.6 grams)	23.7x5.3x3.1	2545
LXIX	a. Archaic bone figurine of the nude goddess (see p. 54)	13x3.3	2539
	b. Relief of the nude goddess made from a mold in NBC (see p. 54)	16x4.9	2537
	c. Veiled Ishtar	16x3.8	2536
	d. Gold ear ring, the nude goddess (see p. 54)	1.5x1.6	2563
LXX	Assyrian Vase with relief (see p. 54)	22.5x11.1	2528

Plate No.	Subject	Dimensions	Catalog NBC
LXXI	a. See text No. 13.		
	b. " " No. 14.		
	c. " " No. 17.		
	d. " " No. 15.		
	e. See text No. 16.		
	f. Small archaic head in wood opal(?)	2x2x1.7	2534
	g. Hooded terracotta female head (late period)	5.4x3.4x4.8	2535
	h. Ram's head in marble (see p. 55)	4.5x2.9x2	2532
	i. Couching Lion amulet of alabaster (see p. 55)	4.7x3.2x1.4	2547
	j. Front view of an archaic Babylonian head in marble	5.4x5.9x4	2533
LXXII	a. Objects in polished shell (see p. 56)	12.5x1.6; 13x1.3	2561, 2562
	b. Animal headed bird of shell (see p. 55)	5x3.3x2.7	2546
	c. Pregnant ewe in marble (see p. 56)	3x2.6x1.1	2550
	d-l. Small animal figures in shell (see p. 56)	From 1.9x1.1x0.6 to 3.5x1.6x1	2552 to 2560
	m. Ram in black serpentine (see p. 56)	6.3x5.1x2	2549
	n. Marble ram (see p. 56)	7x4.5x2.5	2551
	o. Frog amulet of marble (see p. 56)	6.6x4x3.3	2548
LXXIII	a. See text No. 19.		
	b. " " No. 20.		
	c. Black flint Weight (weight 5.91 grams)	2.6x1.1	YBC 2194
	d. Magnetite " (" 8.74 ")	2.4x1.1	2568
	e. Hematite " (" 4.05 ")	2x0.8	2569
	f. See text No. 18.		
	g. Clay stone Weight (weight 32.8 grams)	7.5x1.7	YBC 2195
	h. Flint " (" 2.708 ")	2x0.8	2570
	i. Ilmenite " (" 3.004 ")	1.5x0.9	2571
	j. Magnetite " (" 0.758 ")	1.2x0.4	2572
	k. " " (" 0.915 ")	1.2x0.4	2573
	l. Quartz Weight in the shape of a duck (weight 4.228 grams)	2.5x1.2x1	2575
	m. Hematite Weight (weight 1.1562 grams)	1.1x0.6	2574
	n. Fine-grained diorite Weight (weight 55.7 grams)	6.5x2.5	YBC 2196
	o. See text No. 21.		
	p. Hematite Weight in the shape of a dog (weight 17.451 grams)	2.9x1.9x1.3	2576
LXXIV	Seal Cylinders with Impressions.		
	a. Babylonian Cylinder of hematite (see p. 57)	2.4x1.3	2578
	b. Kassite " " smoky quartz (see p. 57)	2.7x1.2	2582

Plate No.	Subject	Dimensions	Catalog NBC
	c. Cylinder of black serpentine (see p. 57)	3.1x1.4	2586
	d. " " " " (see p. 58)	2.3x1.3	2592
	e. Archaic Cylinder of lapis lazuli with a double register (see p. 58)	3.7x1.3	2589
	f. Cylinder of red felsite (see p. 58)	2.9x1.6	2583
	g. " " felsite (see p. 58)	4.3x3.8	2591
LXXV	Seal Cylinders with Impressions.		
	a. Cylinder of white flint (see p. 59)	2.8x2.4	2580
	b. Archaic Cylinder of lapis lazuli (see p. 59)	3.7x2.1	2588
	c. " " " yellow felsite (see p. 59)	3.5x2.8	2590
	d. " " " felsite (see p. 59)	3.9x2.5	2585
LXXVI	Seal Cylinders with Impressions.		
	a. Cylinder of polished black serpentine (see p. 59)	3.9x2.4	2581
	b. Archaic Cylinder of red felsite (see p. 60)	2.1x2	2587
	c. Cylinder of hematite (see p. 60)	2.5x1.4	2584
	d. Archaic Cylinder of white marble (see p. 60)	4.1x3.4	2577
	e. Archaic Cylinder of white marble from Warka (see p. 60)	6.5x3.8	2579

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Autographed Texts ..... Plates I-LVI
Heliotype Reproductions ..... Plates LVII-LXXVI

ABBREVIATIONS.

B Brünnow, *A classified list, etc.*
BA *Beiträge zur Assyriologie.*
BE *Babylonian Expedition of the University of Pennsylvania.*
BRM Clay, *Business Transactions of the First Millennium B. C.;* Part I, *Babylonian Records in the Library of J. Pierpont Morgan.*
CT *Cuneiform Texts in the British Museum.*
DEC Sarzec, E. de, *Decouvertes en Chaldée.*
DlSGl Delitzsch, *Sumerisches Glossar.*
DlSGr Delitzsch, *Sumerische Grammatik.*
EBH Radau, *Early Babylonian History.*
Grice Chrn Grice, *Chronology of the Larsa Dynasty;* Vol. IV, Part I, *Yale Oriental Series, Researches.*
HAV *Hilprecht Anniversary Volume.*
JA *Journal Asiatique.*
JAOS *Journal of the American Oriental Society.*
JstrRel Jastrow, *Die Religion Babyloniens und Assyriens.*
LgrTemps Legrain, *Le Temps des Rois d'Ur.*
LSGr Langdon, *Sumerian Grammar.*
M Meissner, *Seltene Assyrische Ideogramme.*
MI Clay, *Miscellaneous Inscriptions in the Yale Babylonian Collection;* Vol. I, *Yale Oriental Series, Babylonian Texts.*
MVAG *Mitteilungen der Vorderasiatischen Gesellschaft.*
NBC Nies Babylonian Collection, Brooklyn, New York.
NKI Langdon, *Die Neubabylonischen Königsinschriften.*
OBI Hilprecht, *Old Babylonian Inscriptions.*
OBW Barton, *Old Babylonian Writing.*
PN Clay, *Personal Names of the Cassite Period.*
PNTS Chiera, *Lists of Personal Names from the Temple School of Nippur; UMBS* Vol. 11, Nos. 1 and 2.
PSBA *Proceedings of the Society of Biblical Archaeology.*
Pts Keiser, *Patesis of the Ur Dynasty;* Vol. IV, Part II, *Yale Oriental Series, Researches.*
RA *Revue d'assyriologie et d'archéologie orientale.*
RgrsHistory Rogers, *History of Babylonia and Assyria.*
RsnHymn Reisner, *Sumerisch-Babylonische Hymnen.*
RsnTU Reisner, *Tempelurkunden aus Telloh.*
SAKI Thureau-Dangin, *Die Sumerischen und Akkadischen Königsinschriften.*
SCWA Ward, *Seal Cylinders of Western Asia.*
SHPD Radau, *Sumerian Hymns and Prayers to the god Dumu-zi.*
SLT Langdon, *Sumerian Liturgical Texts.*
TmpDvls Thompson, *The Devils and Evil Spirits of Babylonia.*

UDT Nies, *Ur Dynasty Tablets chiefly from Telloh and Drehem.*
UMBS *University of Pennsylvania. The Museum. Publications of the Babylonian Section.*
VS *Vorderasiatische Schriftdenkmäler.*
YBC Yale Babylonian Collection.
ZA *Zeitschrift für Assyriologie.*

HISTORICAL, RELIGIOUS AND ECONOMIC
TEXTS AND ANTIQUITIES

INTRODUCTION.

No. 1. Net-Cylinder of Entemena.

According to the dealer from whom this remarkable inscribed object was bought, it was found by an Arab belonging to a tribe located between Jokha and Tello. The claim is that the same man, Hassan of Qararul, in 1895, found the famous cone of Entemena published by Thureau-Dangin in 1898.[1] If this is accepted, neither the cone nor the net-cylinder was found at Tello, but between that site and Jokha. The ancient names for those places were Lagash and Umma. The inscription tells us that a canal named Lummagirnunta formed a boundary between their territories, separating the fields of the god Ningirsu of Lagash from those of the god Shara of Umma, and that on the banks of this canal were set up inscriptions, presumably in the nature of boundary stones, whose purpose it was not only to clearly delimit the territories and to state the conditions upon which peace existed, but also to call down curses of the gods on the invader. In the absence of more definite knowledge, we may, therefore, say that it is not only possible, but probable, that the two inscriptions of Entemena were found on, or near, one of the banks of this canal, where not less than 4,650 years ago they surmounted pillars of brick or stone and constituted the n a r u a frequently mentioned in the text.[2]

The cylinder here published is light terra-cotta in color, egg-shaped, and hollow, with an opening at one end forming a lip or short neck, and a rounded surface at the other, covered by a design of a net in relief. It consists of a rather granular baked clay and is surrounded by a, for the most part, deeply incised, Sumerian inscription in six columns embracing 220 cases.

When bought the interior was filled with earth and the exterior was covered by an incrustation of salt under which was red earth that filled the signs and case-divisions. These were removed by soaking in water.

A comparison of the form of this cylinder with the mace head of Sargon I,[3]

[1] *Déc. en Chaldée,* p. xlvii; *RA* IV, p. 37 ff.; *SAKI,* p. 36 ff.

[2] L. W. King, in his *History of Sumer and Akkad,* p. 164, rightly conjectures that more than one of the so-called cones was written. He thinks they were copies of a boundary stone like the 'Stele of Vultures,' and were in the nature of 'foundation memorials.'

[3] British Museum 91146, figured on Plate 46, Fig. 2 of Rogers *Cuneiform Parallels to the Old Testament,* also King, *History of Sumer and Akkad* opposite p. 218.

which is of stone and came from Abû Ḥabba, leads one to suspect that Sargon imitated the shape of the cylinder, or that it was the purpose of Entemena to form a mace head; but that it represents a closed net there can be little doubt.

The Net of the Entemena Cylinder.

The similarity indeed is very striking, and the inference that it is meant to represent a mythological net is further substantiated by the fact that the sa-šuš-gal of the god Enlil is mentioned in Col. I:28-29, and of the god Ningirsu toward the end of Col. VI. Now sa-šuš-gal means 'a great covering net' such as the gods were said to throw over their enemies so as, presumably by drawing the cord strung through the edges, to enclose them. Such a net, filled with the enemies of Lagash being clubbed to death by Ningirsu, may be seen on the 'Stele of Vultures' (*Déc.* Pl. 4 bis) which mentions no less than five deities who wield this net, Enlil, Enki, Enzu, Babbar and Ninkharsag.[4]

If it is conceded that this cylinder represents a drawn, divine net, then the interesting conclusions follow: 1st. It was the intention of Entemena to write the inscription round a formidable weapon of divine punishment as a warning to his foes that a transgression of the treaty would bring down the wrath of the god, and as an assurance of divine protection to his followers. 2d. As this is the oldest cylinder known the symbolism involved may offer an explanation for the adoption by the Babylonians of so remarkable a form as the cylinder upon

[4] On the metaphor of the net among the primitive Sumerians see L. W. King *History of Sumer and Akkad*, p. 132; also p. 220.

which to record important documents of history. In later times when the significance of the form was lost, the traditional use still persisted and gave rise to a great variety of shapes, such as octagons, hexagons, prisms and barrels.

While, with the exception of three variants noted below, the inscription is a duplicate of the Louvre cone, its unique form is of peculiar interest, and it adds six cases of ten lines in the second column (46-51), which give important information concerning the boundary of the field of Ningirsu and the disposition made of the royal field of Umma.

It would seem that before the war with Ush of Umma the boundary line between Umma and Lagash was defined only by the stele of Mesilim and perhaps other boundary stones. As this boundary marked off the field of Ningirsu which included the beloved Gu-edin, no doubt a piece of land sacred to the god, it was of the highest importance to the people of Lagash that that boundary should be clearly defined. For this reason Eannatum, as soon as he had conquered Ush and set up his successor Enakalli as ruler of Umma, made a treaty calling for the digging of a canal along the boundary, from the Euphrates eastward to Gu-edin, on the banks of which were to be set up the narua or stele which would make all future doubt as to the ownership of the sacred field impossible. Umma lay some thirty miles to the northwest of Lagash, while the bed of the Euphrates at that time (3000 B. C.) was much more easterly than it is to-day, so that Gu-edin probably lay to the north of Lagash and extended to the east from the Euphrates toward the Tigris, for Entemena speaks later in the inscription (Cases 170 to 173) of this boundary canal stretching from the Tigris to the Euphrates.

These remarks will perhaps enable us to understand better the passage in this cylinder (Cases 46-51) that is wanting in the cone: 'The field of Ningirsu two hundred and ten and a half cords of boundary[5] he cut off[6] to the front[7] of Umma.

[5] Case 47. Professor Stephen Langdon has pointed out, in a private letter, that a better translation than that given in *JAOS* 36, p. 139 for the expression ku gar-du would be ku = *ašlu*, and gar-du = *kudurru* 'boundary' *B* 12068. *Ašlu* = 10 gar or 120 cubits, cf. *JA* 1909, p. 86, note 3. *Ašlu* = cord, Meissner in *BA* III, p. 358; and *BE* XX, p. 35. Perhaps níg-gin (= nigin?) would be a better reading than gar-du when the meaning is boundary. A boundary is that which surrounds, cf. nigin = *saḫâru* that which surrounds, B 10339. "The length of the boundary of the field of Ningirsu, being 210 1/2 cords, was some 12,500 yards, a little over seven miles; the depth is not given" (Langdon).

[6] Case 49. While mu-kid is usually translated 'he leaves' or 'left,' it certainly has the meaning 'to cut or pinch off' *qarâṣu OBW* 68_8. Eannatum being conqueror would

The inscription further states that he did not interfere with the royal field of Umma but rather confirmed it.[8] Moreover he did not invade[9] the plains of Umma, but proceeded to improve and consecrate the recovered territory by building the tanks of Imdubba of Ningirsu and Namnundakigarra,[10] on whose edges were erected shrines to Enlil, Ninkharsag, Ningirsu and Babbar.

With Case 76 begins the story of new outrages on the part of Umma. Eannatum had died and been succeeded by his brother Enannatum, and Enakalli of Umma was succeeded by Urlumma who broke the peace with Lagash by emptying the canals of water and destroying the boundary stones and shrines but recently erected by Eannatum. To an agricultural and religious people these were all acts of great violence, and Enannatum made war without delay. How long that war lasted we are not told. There was a great battle on the field Ugigga during which Entemena, son of Enannatum, greatly distinguished himself and decisively defeated Urlumma who fled.

Now an extraordinary incident happens. An ambitious priest at Ninni-esh, some temple or quarter of Lagash perhaps, taking advantage of the confusion of the now leaderless people of Umma, sets out with an expedition and makes himself patesi of that city. We are nowhere told that Entemena appointed him to be ruler; on the contrary (Case 123) Il-li nam-pa-te-si Umma^{ki}-a šù-e-ma-ti, 'Ili took to himself the patesiat of Umma.' He at once became the enemy of Entemena and proceeded to perform acts of vandalism only second to those of Urlumma. He let the water out of the canals and sacred tanks and appropriated ten *karû* of grain that belonged to Lagash.

For some reason Entemena seems to have accepted this usurpation. He complains that in spite of the fact that he had established Ili's prosperity he

not have surrendered the field of Ningirsu or Gu-edin to Umma. This accords with Gelat A 2. 3. 4. 5, and Stele of Vultures 12 1. 2. 3. 4, also at the bottom of the inscription.

[7] Case 48. á = *maḫru* 'front' *OBW* 293_{7}.

[8] ni-gub, gub = *nazâzu* 'stand' *OBW* 207_{39}.

[9] nu-ku, ku = *etêku* 'travel,' 'march' *OBW* 481_{10}. The sign ku may have the value túg with the sense of 'invest.'

[10] The Imdubba and Namnundakigarra were probably small sacred ponds or tanks, filled from the canal, not for storing water so much as for religious ceremonies when, the gods seated in their mà-gur-ri, were floated round the lakes past their shrines. The Teppakulam at Madura is an example of an artificial lake used in this way to-day. In the inscription (Cases 123-133) it is stated that Ili, a later ruler of Umma, let the water run out of these structures, and in Cases 173-174 Entemena prides himself on the fact that he paved the bottom of Namnundakigarra with stone, as an act of devotion to Ningirsu and Ninâ.

spoke seditious words and refused when ordered to repair a certain section of the boundary canals and to mend certain breaks at two of the shrines.[11]

The inscription (Cases 162-200) now goes on to relate the high endowments of Entemena and his devotion to the gods. It closes with threats of divine punishment should the people of Umma or others cross the boundary canals of Lagash to invade the land.

Col. I.	^{d}En-líl	Enlil,
	lugal kúr-kúr-ra	king of lands,
	ab-ba dingir-dingir-rí-ne-gè	father of the gods,
	dug-gi-na-ni-ta	at whose righteous command
5	^{d}Nin-gír-su	Ningirsu
	^{d}Šara-bi	and Shara
	ki-e-ne-sur	marked off a boundary.
	Me-silim	Mesilim,
	lugal Kiš^{ki}-gè	king of Kish,
10	dug ^{d}Ka-di-na-ta	at the command of Kadi, (his goddess),
	šù[12]-gán-bi-ra	(as) a protection of the field
	ki-ba-na ne-dú	a stele at that place set up.
	Uš	Ush,
	pa-te-si	the ruler
15	Umma^{ki}-gè	of Umma,
	nam-inim-ma-dir-dir-šù	arrogantly
	e-ag	acted;
	na-rú-a-bi	that stele
	ni-pad	he removed;
20	edin Lagaš^{ki}-šù	the plain of Lagash
	ni-gin	he invaded;
	^{d}Nin-gír-su	Ningirsu,
	ur-sag ^{d}En-líl-lá-gè	the warrior of Enlil,
	dug-si-sá-ni-ta	by his righteous command

[11] The above interpretation shows that there is no warrant for making Cases 119-122 refer to Entemena as does *SAKI*, p. 39 3:33 and *EBH*, p. 105 l. 33.

[12] šù = *ṣalâlu B* 10550.

	Umma^{ki}-da	with Umma
	dam-ḫa-ra	war
	e-da-ag	made.
	dug ^{d}En-líl-lá-ta	By the order of Enlil
	sa-šuš-gal ne-šuš	the great covering net he cast (over the army of Umma)
	saḫar-dū-kíd-bi	(and) heaped-up mounds of the dead
	edin-na ki-ba ni-uš-uš	on the place of that field he set up.
Col. II.	Ê-an-na-tûm	Eannatum,
	pa-te-si	ruler of
	Lagaš^{ki}	Lagash,
	pa-giš-gibil-ga	ancestor of
	En-te-me-na	Entemena,
	pa-te-si	ruler
	Lagaš^{ki}-gè	of Lagash,
	En-á-kal-li	(and) Enakalli,
	pa-te-si	ruler
	Umma^{ki}-da	in Umma,
	ki-e-da-sur	marked off the boundary.
	e-bi íd-nun-ta	A canal from the Great River
	Gú-edin-na-šù	to Gu-edin
	íb-ta-ni-è	he made to go.
	gán ^{d}Nin-gír-su-ka	The field of Ningirsu,
	60+60+60+30+½ ku gar-du	210½ cords of boundary,
	á Umma^{ki}-šù	to the front of Umma
	mu-kíd	he cut off.
	gán-lugal nu-tuk	The royal field he took not;
	ni-gub	he established it.
	e-ba na-rú-a	At the canal a stele
	e-me-sar-sar	he inscribed.
	na-rú-a	The stele
	Me-silim-ma	of Mesilim
	ki-bi ne-gé	he returned to its place.
	edin Umma^{ki}-šù	Into the plains of Umma
	nu-túg	he did not march.
	Im-dub-ba	The Imdubba
	^{d}Nin-gír-su-ka	of Ningirsu,

	Nam-nun-da-ki-gar-ra	the Namnundakigarra,
	bár ^{d}En-líl-lá	the shrine of Enlil,
	bár ^{d}Nin-ḫar-sag-ka	the shrine of Ninkharsag,
	bár ^{d}Nin-gír-su-ka	the shrine of Ningirsu,
Col. III.	bár ^{d}Babbar	the shrine of Babbar
	ne-dú	he built.
	še ^{d}Ninâ	The grain of Ninâ
	še ^{d}Nin-gír-su-ka	(and) the grain of Ningirsu,
	1 gūr-an	was one *karū;*
70	galu Umma^{ki}-gè[13]	upon the people of Umma
	ḫar-šù ni-kú	the tribute of food
	kud-du ba-uš[14]	he appointed to be imposed,
	3600×10×4 gūr-gal	400 great *karū*
	ba-tú(r)	were brought in (to Lagash).
75	maš[15] še-bi nu-da-sud-sud[15a] da-dug	He ordered that no part of that grain be destroyed.
	Ur-lum-ma	(Years after these events) Urlumma,
	pa-te-si	ruler
	Umma^{ki}-gè	of Umma,
	e-ki-sur-ra	the boundary canal
80	^{d}Nin-gír-su-ka	of Ningirsu,
	e-ki-sur-ra	(and) the boundary canal
	^{d}Ninâ	of Ninâ
	a-e ni-mi-è	(deliberately) emptied of water;
	na-rú-a-bi	those steles
85	izi ba-sum	he cast into fire,
	ni-pad-pad	he broke in pieces;
	bár-ru-a dingir-rí-ne	the shrines dedicated to the gods,
	Nam-nun-da-ki-gar-ra	(where) Namnundakigarra
	ab-dú-a	had been built,
90	ni-gul-gul	he destroyed;
	kúr-kúr e-ma-šù	pressing forward into the lands
	e-ki-sur-ra	the boundary canal

[13] Case 70 restores a defective line in the cone and the sign gè at the end.
[14] Cases 70-72. Langdon suggests "he consumed as tax from the people of Umma."
[15] Maš = *mâzu ša eqli,* 'a portion,' 'section' *OBW* 77_{92}.
[15a] sud-sud = *sapânu,* 'over-power,' 'destroy' *B* 7615.

	^{d}Nin-gír-su-ka-ka	of Ningirsu
	e-ma-ta-bal	he crossed.
95	En-an-na-tum	Enannatum,
	pa-te-si	ruler
	Lagaš^{ki}-gè	of Lagash,
	gán Ù-gig-ga	(at that time on) the field Ugigga,
	a-šàg gán-^{d}Nin-gír-su-ka-ka	territory of Ningirsu,
Col. IV.	giš-ur-ur[16]-šù e-da-lal	gave battle.
	En-te-me-na	Entemena,
	dumu ki-àg	beloved son
	En-an-na-tùm-ma-gè	of Enannatum,
	tún[17]-šù ni-ni-sí(g)[18]	destructively overthrew him;
105	Ur-lum-ma	Urlumma
	ba-da-kar	fled;
	šàg Umma^{ki}-šù	in the midst of Umma
	e-gaz	he crushed him.
	né-ni erim-60-an	Sixty of his soldiers
110	gú ^{id}Lum-ma-gír-nun-ta-ka	on the bank of the canal Lummagir-nunta
	e-šù-kíd	he left.
	nam-gal$_4$u-qal-ba	Of those soldiers
	gìr-pad-du-bi	the bones
	edin-da e-da-kíd-kíd	on the plain he left;
115	saḫar-dū-kíd-bi	burial mounds
	ki-5-a ni-mi-dub	in five places he heaped up.
	ud-ba Il	At that time Ili
	šid Ninni-éš^{ki}-kam	was the accounting priest of Ninni-esh.
	Gír-su^{ki}-ta	From Girsu
120	Umma^{ki}-šù	to Umma
	gár-dar-ra-a[19]	victoriously

[16] ur-ur = *šitnunu* √*šananu*, 'fight,' 'battle' *SAKI* 13, note g. giš is here, if taken with ur-ur, a determinative for weapons. It may, however, belong to the verb e-da-lal i. e., giš-e-da-lal. giš-lal = *ananu*, 'battle' *DlSGl* 166.

[17] tún(-šù). tún or gìn = *palâqu*, 'kill,' 'destroy'; i. e. with an ax *OBW* 530$_{18}$.

[18] ni-ni-sí(g) = *sapânu*, 'overthrow' *OBW* 175$_{18}$.

[19] gár-dar = *sâkipu*, 'overthrow in battle,' hence 'have victory' *B* 6537.

	e-gin	he marched.
	íl-li	Ili
	nam-pa-te-si	the rulership
125	Umma^{ki}-a	over Umma
	šù-e-ma-ti[20]	took to himself (usurped).
	e-ki-sur-ra	From the boundary canal
	^{d}Nin-gír-su-ka	of Ningirsu,
	e-ki-sur-ra	the boundary canal
130	^{d}Ninâ	of Ninâ,
	Im-dub-ba	the Imdubba
	^{d}Nin-gír-su-ka[21]	of Ningirsu,
	Nam-nun-da-ki-gar-ra	the Namnundakigarra
	^{d}En-líl-lá[22]	of Enlil,
135	^{d}En-ki-ka[22]	of Ea,
	^{d}Nin-ḫar-sag-ka	(and) of Ninkharsag
	a-e ni-mi-è[23]	he let flow out the canal water.
	še Lagaš^{ki} 10 gūr-an ni-rúg[24]	The grain of Lagash, ten *karū*, he gained.
Col. V.	En-te-me-na	Entemena,
140	pa-te-si	ruler
	Lagaš^{ki}-gè	of Lagash,
	bar[25]-e ba-dug	sent an order
	íl-šù	to Ili,
	galu ḫe-šù gi-gi-a[26]	a man whose prosperity he established.

[20] Case 126. *EBH* p. 105, note 37, quotes Thureau-Dangin for the translation "made to accept," but ti = *laqû*, 'take,' and the simple translation 'he took for himself' is much more in accordance with the context. šù and e are verbal prefixes and ma an infix = 'for himself.'

[21] Between Cases 132 and 133 the Louvre cone has gú ^{id}Idigna-šù gál-la gú-gú Gír-su^{ki}-ka, omitted in the net. Radau (*EBH* p. 105) translates "which goeth to the side of Tigris alongside of Girsu."

[22] Cases 134-135, ^{d}En-líl-lá, ^{d}En-ki-ka, are omitted in the Louvre cone.

[23] Cases 127-137 are all bound together in the net in one sentence. The verb that explains them is Case 137, a-e ni-mi-è 'the canal water he let go out from them.' This shows they were all canals and sacred artificial lakes connected with the canals.

[24] ni-rúg 'he gained'; i. e., as spoil. Probably grain intended for Lagash as tribute.

[25] bar = *mašâru* = 'send' *OBW* II 77_{110}.

[26] gi-gi-a = *kênu*, 'firm,' 'establish' *B* 2391.

145	Íl	(Nevertheless this) Ili,
	pa-te-si	ruler
	Umma^{ki}	of Umma,
	a-šàg gán-kar-kar	in the territory *kar-kar*
	níg-erím dug-dug-gi	spoke seditious words;
150	e-ki-sur-ra	(when) the boundary canal
	^{d}Nin-gír-su-ka	of Ningirsu,
	e-ki-sur-ra	(and) the boundary canal
	^{d}Ninâ	of Ninâ
	gá-kam[27] ni-mi-dug	he commanded him to repair;
155	An-ta-sur-ra-ta[28]	from Antasurra
	ê ^{d}Gal-dim-zu-ab-ka-šù	to the temple of Galdimabzu
	im-ba-ni-è-ne[29]	(to fill?) with clay the outlets
	ni-mi-dug	he commanded him,
	^{d}En-líl-li	of Enlil
160	^{d}Nin-ḫar-sag-gè	(and) of Ninkharsag,
	nu-na-sum[30]	he refused.
	En-te-me-na	Entemena,
	pa-te-si	ruler
	Lagaš^{ki}	of Lagash,
165	mu-pád-da	elect
	^{d}Nin-gír-su-ka-gè	of Ningirsu,
	dug-si-di ^{d}En-líl-lá-ta	according to the righteous word of Enlil,
	dug-si-di ^{d}Nin-gír-su-ka-ta	the righteous word of Ningirsu,
	dug-si-di ^{d}Ninâ-ta	the righteous word of Ninâ,
170	e-bi ^{id}Idigna-ta	that canal from the Tigris
	íd-nun-šù	to the Great River
	e-ag	made.
	Nam-nun-da-ki-gar-ra	Of Namnundakigarra

[27] gá-kam. gá = *šakânu*, 'make,' 'repair' B 5421. Is kam a verbal suffix here? *EBH* p. 106, note 28. Langdon suggests "irrigate" for Thureau-Dangin's *festzustellen*.

[28] Antasurra, a palace at Lagash. See *MI* 4:9; cf. Langdon in *SAKI*, p. 243.

[29] im-ba-ni-è-ne 'to fill with clay the outlets,' i. e. the breaks in the canal. See *EBH* p. 107, note 32. The sense is to supply clay (im) to fill up the leaks in the canal and repair the temples of Enlil and Ninkharsag.

[30] nu-na-sum 'he gave not to him'; i. e. 'he refused.'

	úr-bi nà-a-mu mu-na-ni-dú	the foundation he built of stone:
175	lugal ki-an-na-àg-ga-ni	for his king who loves him,
	^{d}Nin-gír-su-ra	Ningirsu,
	nin ki-an-na-àg-ga-ni	for his queen who loves him,
	^{d}Ninâ	Ninâ,
	ki-bi mu-na-gé	to its place he restored it.
180	En-te-me-na	Entemena,
Col. VI.	pa-te-si	ruler
	Lagaš^{ki}	of Lagash,
	pa-sum-ma	given the sceptre
	^{d}En-líl-lá	by Enlil,
185	geštú sum-ma	endowed with understanding
	^{d}En-ki-ka	by Ea,
	šàg-pád-da	chosen by the heart
	^{d}Ninâ	of Ninâ,
	pa-te-si-gal	great ruler
190	^{d}Nin-gír-su-ka	of Ningirsu,
	galu inim dingir-rí-ne	whom the word of the gods
	túg-ba	invested,
	dingir-ra-ni	whose god
	^{d}Dun-x	is Dun-x.
195	nam-ti	For the life
	En-te-me-na-ka-šù	of Entemena
	ud-ul-la-šù	to future days,
	^{d}Nin-gír-su-ra	before Ningirsu
	^{d}Ninâ	(and) Ninâ
200	ḫe-na-ši-gub[31]	may this stand.
	galu Umma^{ki}	Should the people of Umma
	e-ki-sur-ra	the boundary canal
	^{d}Nin-gír-su-ka-ka	of Ningirsu,
	e-ki-sur-ra	the boundary canal
205	^{d}Ninâ-ka	of Ninâ,
	á-zi-šù	to the right side
	a-šàg-gán túm-dé	to plunder the territory

[31] ḫe-na-ši-gub. It is difficult to determine whether this verb refers to an image of the god Dun-x or to the net cylinder.

an-ta-bal-e-da	cross,
galu Umma^{ki} ḫe	whether it be the people of Umma
galu kúr-ra ḫe	or the people of the land,
^{d}En-líl-li	may Enlil
ḫe-ḫa-lam-me	exterminate them.
^{d}Nin-gír-su-gè	Ningirsu's
sa-šuš-gal-ni ù-ni-šuš	great covering net will envelop them.
šù-maḫ gìr-maḫ-ni	May his sublime hand (and) his sublime foot
an-ta ḫe-gá-gá	act from on high,
nam-galu-qal uru-na	(and) the warriors of his city
šù ù-na-zi(g)	be filled with power.
šàg uru-na-ka	In the midst of his city
ḫa-ni-gaz-e[32]	may he crush them.

No. 2. Pre-Sargonic Inscription in Limestone.

This is a list of sales of pieces of land by various individuals. It was published in *JAOS* 38, p. 186, where the tablet and its contents are discussed. Further consideration of the text seems to indicate, as previously stated, that it is Semitic.

1 ma-na kaspu	One mine of silver
[*u*] ⅔ *kaspu šá-na*[33]	[and] ⅔ of standard silver [for]

[32] ḫa-ni-gaz-e. Instead of this the Louvre Cone VI:29 has ḫa-ni-gaz-kìr-gi, the sign kìr meaning the same as šàg in Case 219.

[33] Since the publication of the text referred to, Dr. Langdon has raised an interesting question in regard to *šá na*. He claims it is a phonetic complement to be read with the numeral 𒌋𒁹 šuš dual. šuš 1/6 of *šuššu* 60, a circle; hence *šuš* dual 2/6 = 1/3. The objection to this theory is that šušana is always written 𒌋𒁹𒀀 while šanabi or 2/3 is written 𒌋𒁹 or 𒌋𒁹𒁹 and both cannot be read in the same way. The following extract from a letter of Professor Barton to the writer will further elucidate this subject, the book referred to being *UMBS* IX, 1: "In my *Business Documents* just referred to *šá-na* occurs with azag (or kù) in the following instances: No. 5 I:4; 6 I:1, IV:1; 7: I:1, II:7, 14, III:4; 10 II:5, IV:10; 29 II:5; 33 I:1; 37 I:1, 51 II:3; 76 II:11; 108 II:1. In favor of interpreting *šá na* as a double phonetic complement for šušana is the fact that in 11 of these 15 occurrences it is actually written in connection with the numeral 1/3. This is the only consideration that I can see in its favor." Prof. Barton further adds: "Against this consideration must be weighed the following facts:

. . . *GÁN*	. . . fields.
[*N*]*a-ni*	Nani,
[*U*]r(?)-*zu-zu*	(son of U)r(?)-zuzu,
šîm GÁN	for the price of the fields
iznun(*KÙ*)	has been satisfied (i. e. paid in full).
⅔ (*ma-na*) *kaspu šá-na*	⅔ (mine) of standard silver (for)
600 sar	600 sar of land
Illegible	. . . . .
mâr Mak-mak	son of Makmak,
Kiš^{ki}	of Kish,

1. In three instances of the above list *šá-na* is written after the numeral 2 and cannot mean 1/3; these are 7 I:1; 6 IV:1; 10 IV:10. Two probably stood in VI:1, but the numeral is now broken away so that we cannot count it.

2. In 104 II:1 of the above texts, *šá* alone occurs after 2/3.

3. In your own tablet, published in *JAOS* XXXVIII, where *šá-na* occurs 6 times it occurs every time in connection with 2/3! If it were a phonetic complement for šušanna, with šanabi we should have na-bi as the phonetic complement!

4. In the stele of Manishtusu *šá* occurs alone both after 1/3 and after 2/3; see Face A II:8 and 10.

5. If this is a double phonetic complement, it is the only instance known to me in Sumerian or Assyrian in which a double phonetic complement is employed. Double complements are common in Egyptian, but so far as I know unknown in Mesopotamian writing.

6. The phonetic complement-explanation does not explain the facts of the occurrences of the signs, therefore another explanation must be sought.

"The explanation lies close to our hands. Anterior to the dynasty of Agade and Kish the standard was the gur sag-gá which consisted of 144 *qa*. With the dynasty of Agade a gur of 300 *qa* was introduced, called in some of the Telloh texts the "Gur of Agade." What more natural than that in texts coming from Kish and the north during the reign of this dynasty, this should be called the "standard" weight? Of course the 300 *qa-gur* did not apply to metals, but, when it was in force, the weight of the *še*, the unit of metal weight, may have been greater."

In a later letter Professor Barton remarks: "In the double entry accounts of the Dynasty of Ur , a later form of or , is shown by the totals and remainders to = 2/3. It is clearly proved mathematically."

Where the numeral occurs Langdon would translate '7.' He proposes for the name (Case 17) *Áš-ne-usan;* for Cases 18 and 19 "the clerk of the city(?) is the letter(?) of the field," adding "this field seems to be let out for rent, not sold." If *lù-kal* = *šabrū* = pa-al we might translate 'custodian for the field.' The meaning of the sign *il* is unknown. Langdon suggests that *a-si* (Case 28) is meant for *dirig,* but it may nevertheless be a name; he translates in Case 37, '32 *sar* of land,' and renders Cases 38-40 'four shekels of silver (a gift) to Zuzu and Rabe-ilum.' He is clearly right in reading Case 20 1-i gi-10-[gál *ma-na*] *kaspu.*

šîm GÁN	for the price of the field
iznun(KÙ)	has been satisfied.
⅔ (*ma-na*) 5 (*šiqlu*) *kaspu šá-na*	⅔ (mine) and 5 (shekels) of standard silver (for)
600+100 sar	700 sar of land
Ne-rù-usan[34] (or *Áš-ne-usan?*)	Nerusan, (or Ashneusan?)
amêl Zu-uru-um^{ki}	a native of Zurum,
Lù-kal-il GÁN	(and) Lukalil (sold?) the fields.
1 1/10 (*ma-na?*) *kaspu*	1 1/10 mine (and)
5 (*šiqlu*) *kaspu*	5 (shekels?) of silver (for)
1200+100+50 sar	1350 sar of land.
Mak-mak	Makmak,
mâr Ag-a	son of Aga,
[*šîm GÁN*] *iznun(KÙ)*	[with the price of the fields] is satisfied.
⅔ (*ma-na*) *kaspu šá-na*	⅔ (mine) of standard silver (for)
600 sar	600 sar of land
A-SI (*dirig?*)	a supplement(?) to
Lugal-en-nun	Lugal-ennun.
⅔ (*ma-na*) *kaspu šá-na*	⅔ (mine) of standard silver
šîm [*GÁN*]	the price of the field
. . . . .	. . . . .
mâr	son of . . . .
⅔ (*ma-na*) *kaspu šá-na*	⅔ (mine) of standard silver (for)
Erased	[erased]
Erased	[erased]
1800+2 sar	1802 sar of land.
4 *šiqlu kaspu*	4 shekels of silver (a present for?)
Zu-zu	Zuzu (and)
Ra-be-ì-lum	Rabe-ilum
mârê	sons of
Il-zu-ug(?)	Ilzug,
pa-te-si	the ruler.
47 sar GÁN	47 sar of land of the
SÍG-ḪAR-ERÍM	wool tax collector(?)
Ga-ni-zu-ma	Ganizuma,
mâr Ur-líl	son of Ur-lil.

[34] Attention is called to the archaic signs in Cases 17, 19, and 45.

No. 3. Inscription of Enannatum.

Fragment of black syenite, probably part of a statue. The inscription in archaic characters reads:

Col. II.	ê(?) ^{d}Lugal-erìm^{ki}-ka-gè	The temple of the god Lugal-erim^{ki}
	sá[35]-ni-mi dug-dug	the diviner I ordered for it.
	En-an-na-me-tûm	I am Enannatum.
	^{d}Ama-geštin-na	The goddess Amageshtin
	. . . . .	. . . . .
Col. III.	maš[36]-[gi[37]] ni-m[i-tûm]	cattle [perfect], I brought to her,
	áb-g[i ni-mi-tûm]	a cow per[fect, I brought to her],
	amar-gi ni-mi-tûm	a heifer perfect, I brought to her,
	[gud(?)]-gi(?) ^{d}Ama(?) ḫe-šá[38]	a bull(?) perfect (?) to the bountiful mother goddess(?)
	dun[39]-bi tûm	her buffalo I brought.
	. . . . .	. . . . .

No. 4. Limestone Fragment.

Col. I.	. . . uru-^{d}A-dìm	. . . like the city of ^{d}A
	. . . mu-da-gé-gé[40]	. . . he restored it.
	. . . an-ki-gè	. . . . . of heaven and earth
	. . . ba(?)-an-túg	. . . he invested
5	. . . mes(?)	. . . the priest of (?)
Col. II.	igi . . .	. . . . .
	maš . . .	. . . . .

No. 5. Fragment of a Limestone Vase.

The remaining signs read:

a-m[u] . . .	. . . . .
bur . . .	Vase . . .

[35] sá = *maliku* 'a decider'; i. e. a diviner *OBW* 415_{15}.

[36] maš = *bûlu* 'cattle' *OBW* 77_{38}.

[37] gi = 'perfect' *OBW* 92_{43}. See case 7.

[38] This case is so badly worn that the reading of only ḫe-šá is certain.

[39] The dun was the water buffalo. See *UDT*, Index of words and phrases, under dun.

[40] gégé = *târu* *OBW* 283_{37}. See form of Lugalzaggisi, *OBI* 87 II:45. which indicates the age of this fragment.

lugal . . .	to the king
Ši-din(or dúg?)-ḫa-mu-ta[b]	Shidinḫamutab
5 mu-(?)	. . . . .

No. 6. Fragment of a White Felsite Vase.

The inscription reads: [lugal esig]-ĝa, [lugal U]rí^{ki}, . . ka-šù, . . zi. The name of this king of Ur is unfortunately lost.

No. 7. Fragment of a Cylinder.

. . . . . ni	. . . . .
. . . ká ib[41]-gal	. . . portal of the great room
. . . ká ^{d}Utu	. . . gate of the sun god
[mu(?)]-na-bi	. . . he addressed him(?)
5 . . . na tu-ub bur	. . . ? ? ?
[mu]-un-dú	he built.

No. 8. Fragment of a Dedication Cone of Gudea.

The inscription reads:

. . . . .	(Gudea),
[pa]-te-[si]	patesi
Lagaš^{ki}	of Lagash,
[Lug]al-ê-ninnu	Lugaleninnu[42]
^{d}Nin-gír-su-ka	of Ningirsu
[in]-rú-a	has built (and)
[nam]-ti(l)-la-ni-šù	for his life
mu-na-ru	has dedicated it to him.

No. 9. Fragments of an Alabaster Votive Vase.

^{d}Nin-šubur ad-gè-ra	For the god Ninshubur the messenger(?)
Mer-ab-ḏu	Merabdu,
šid ^{d}Ninni	accounting priest of Ishtar,

[41] ib = *tupuqta* 'a room' *OBW* 480$_{11}$.

[42] This gives the full name of Ningirsu's temple in Lagash.

. . . ^{d}Utu-g[è]	(at the temple of) the sun-god,
[n a]m-ti . . .	for (his) life
a-mu-n[a-dú]	dedicated it.

No. 10. Fragment of a Basalt Statue.

Parts of two columns remain: I. àg . . . gar, nir . . . ne . . ., II. ^{d}Nin-ḫar-[sag], dingir . . ., Nin-^{d}Guškin dúg+ḫu nád, nin sud àg.

The goddess Ninkharsag, a lady named Ningushkin; dúg+ḫu-nád; the name (?) nin-sud-àg, and the signs in Col. I are all that can be read on this fragment.

No. 11. Votive Tablet of Gimil-Sin.

The first line has been supplied.

[^{d}Šú-^{d}En-zu]	[Gimil-Sin]
ki-àg ^{d}En-líl-lá	beloved of Enlil,
lugal ^{d}En-líl-li	the king whom Enlil
ki-àg šàg-ga-na	as his heart's beloved
5 in-pád	chose,
lugal esig-ga	the mighty king,
lugal Urí^{ki}-ma	the king of Ur,
lugal an-ub-da tab-tab-ba-gè	the king of the four quarters of the world,
šàg-gi-pád-da[44]	Shaggipadda,
10 ê-ki-àg-ni	his temple beloved,
nam-til-la-ni-šù	for his life
mu-na-dú	built.

No. 12. Votive Tablet of Gudea.

The inscription reads:

^{d}Nin-šubur[45]	To the god Ninshubur

[44] Entemena claims to have built this temple of the 'announcer of the perfect heart,' *SAKI*, f 19. Here blood was spilt in the time of Urukagina *SAKI*, 58, 11 (second line). It is mentioned in *UDT* 58_{87}.

[45] The cult of Nin-shaḫ or Nin-shubur had Erech, from which this tablet came, as its headquarters to whose temple Gudea sent this votive tablet.

sukkal An-na	messenger of Anu,
nin-a-ni	his lord,
Gù-de-a	Gudea,
pa-te-si	ruler
Lagaš^{ki}	of Lagash
ê-a-ni	his temple
mu-na-dú	has built.

No. 13. Alabaster Amulet.

This engraved alabaster amulet is said to have been found at Erech. It represents a demon, probably Labartu, often mentioned in the incantation texts. With the exception of the feet, the demon has a rather graceful human body, which appears to be in violent motion. Her head is turned to the right; huge fangs appear in the open mouth from which her tongue protrudes; and, above this, fierce, voracious eyes express the very concentration of rage and hate. The arms are uplifted and stretched far apart; under these are pictographs which, if intended for Babylonian signs, prove that this work of art belongs to a very early period of history, probably the age of Lugalzaggisi, or even earlier.[46] While the signs immediately under the hands may be síg 'wool,' 'hair,' they are more likely zag.[47] One of the meanings of this sign is *pirištu*, 'decision,' 'oracle.' It probably originated in the picture of a bundle of divining sticks tied together. We actually find that *riksu*, 'bond,' is one of the meanings of the sign.[48] Thus zag may mean 'incantation,' 'binding.'

The two remaining signs may be intended as pictograms of the sign uḫ 'vermin,'[49] in which case these would be actors in the nightmare produced by the demon. It must be remembered that Labartu was, above all, a demon of evil dreams, illusions, and nightmares, as well as of fevers that give rise to these.

The hyenas (there can be no mistaking these on this amulet for dogs), serpents, unicorns, and dogs that appear on the few reliefs depicting her may

[46] Cf. *OBW* I No. 291, also No. 484$_a$.

[47] *OBI* 8 I:38 margin and III:41.

[48] *OBW* 291 36 and 41.

[49] Cf. *OBW* I viii 3$_2$. We do not know the archaic form of di, but should these represent it we may have the word zag-di = *šâninu*, 'he who goes to your side'; i. e., 'the searcher.' *DlSGl* p. 219.

here be associated with vermin that form no inconsiderable feature of even normal nightmares.

According to the incantations, Labartu was a daughter of Anu and Enlil. Her color is white, she has a horrible face, the head of a lioness, and the willowy form of the panther; she roars like a lion and howls like a leopard. Besides fevers and nightmares she causes headaches and insomnia.

While a number of features of the demon on this amulet correspond with other known representations of Labartu, it varies from them by the absence of serpents; also, the ass on which she kneels and which in turn kneels in a boat, as well as the boat, are wanting. Her bird-claw feet are like the hind feet of the dragon of Babylon, while the animals springing at her do not suck her breasts.

No. 14. Marble Amulet Belonging to the Yale Collection.

This is published here by the courtesy of Professor A. T. Clay for comparison with No. 13. It is a more characteristic Labartu figure than No. 13, and contains on the reverse an inscription the signs of which, while archaic, are not so early as those on the obverse on each side of the demon. As in No. 13, the figure is in violent motion, the arms outstretched but bent at the elbows; and the head, with wide open mouth and wild eyes, is turned toward the left. She is attacked by two animals, a hyena and a dog or wolf. The sign under the right arm may again be zag, that near the left arm ti[50] and the lower one šub.[51] The first would mean as before 'bind,' the second 'seize,' the third 'overthrow'; i. e., magic words to render the demon harmless. The inscription reads:

^{d}Ê-nu-ru	Incantation:
kešda[52]-lá[53] lù-erím[54]-ma	bind the ban of the enemy
tu-lu[55] lù-ḫul-gál	loose one, bad one.
lim-maš[56] sag ^{d}Nin-IB[57]-gè	The chief seer of Nin-Urta
5 lù ^{d}Nin-IB me-en	a man of Nin-Urta am I.

[50] ti = *laqū*, 'take' *OBW* 76_{11}.
[51] šub = *nadū*, 'overthrow,' *OBW* 69_{17}.
[52] kešda(?) = *rakâsu*, 'bind,' *riksu*, 'a bond,' *OBW* $170_{61, 62}$.
[53] lal = *eṣêlu*, *kamû*, 'bind,' 'ban,' *B* 10089 and 10094.
[54] ne-ru = erím = *aibu*, 'enemy,' 'bad man' *B* 4604.
[55] tu-lu = *rummū*, $\sqrt{ramū}$, 'loosen' *B* 1096.
[56] lim-maš = *barû*, 'seer' *B* 9296.
[57] Nin-IB = *Nin-Urta* Yale Syl. 288.

n a m-b a-t e-g á-n e[58]	May they not be thrust down (i. e., oppressed).
. . . dingir . .	. . . . .

No. 15. The Jewel of Kurigalzu II.

This interesting object of lapis lazuli belongs to the coin collection of Mr. Edward T. Newell, president of the American Numismatic Society. It was obtained by him from a London coin dealer who may have purchased it from someone who procured it in Egypt. Its color is a bright blue. The pierced lug on the upper edge shows that it was intended to be worn as a pendant, probably an amulet, either alone or with a chain of beads.

On the obverse has been carved a six-pointed star. Over the center of the star there is a round boss. Triple curved lines, circling from left to right, radiate between each pair of star-points from the center to the circumference of the disk.

It will be noted that the star is a hexagram, and the rays behind, with the swastika motif from East to West, seem to indicate that we have here an emblem of the Babylonian sun-god Babbar, or Shamash. But the disk of the sun-god has always a four-pointed star forming the Sumerian sign m a š, one of whose meanings is 'sun-god.' On the other hand the star of Ishtar has eight points and no rays. Jeremias (*Geisteskultur,* p. 100.7) tells us that the hexagram, according to the Talmud and Kabbala, had the mystic meaning of fire and water, that it was the seal of Solomon or the shield of David, but otherwise, outside of Islam and ancient Mexico, he does not know of its use: *"Bei den Babyloniern ist es bisher nicht nachweisbar."*

Turning now to the reverse side we find a disk covered with an inscription in monumental characters, engraved on a smoothed surface, the right hand half of which has, however, a deep natural depression which is followed by the inscription. This consists of six lines, as follows:

	Ku-ri-gal-zu	Kurigalzu,
	šarru ṭâbu	the good king,
	mâr Bur-na-bu-	son of Burnabu-
	ri-ia-áš	riyash,
5	*šàr*	king
	Bâbili^{ki}	of Babylon.

[58] t e-g á = *diḫû,* 'push,' 'press down' *B* 7726. For this negative precative form, see Poebel, *Grammatical Texts,* p. 87, n a m b a n n a z i.

Between the signs of the last two lines are what look like a pair of gate posts that may symbolize Babylon.

Kurigalzu II was a Cassite king of Babylon, a contemporary of Amenhotep III whose date is, say 1400 B. C. His father was probably Burnaburiyash II, and his son was Burnaburiyash III,[58a] who came to the throne before the death of Amenhotep III (1413-1377 B. C.) because one of his Amarna letters was to this king of Egypt while five others were to his son Amenhotep IV. He reigned twenty-five years, 1385-1360.

Now we learn from the Amarna letters that it was the custom in this period for the Pharaohs to ask in marriage the daughters of allied kings and *vice versa*. One of the letters of Burnaburiyash III shows that Amenhotep IV had, as an actual or prospective son-in-law, a son of Burnaburiyash III, to whose wife or betrothed, a daughter of Amenhotep IV, he sends a necklace of 1,048 stones, possibly of lapis lazuli; to which he may have attached this amulet of his father. Perhaps, however, the sender of our jewel was Kurigalzu himself, if the supposition is correct that it came from Egypt. But as Ahenaten could not yet have developed his Aten heresy during that king's lifetime, we cannot in this way account for the gift of a sun symbol. The question then is: why should the sun be represented on the jewel in such an unusual form. Was it an innovation, or a Cassite inheritance, or a Semitic, as compared with a Sumerian sun disk?

It should be remarked that Hilprecht in *OBI* 35 ff. published twenty-nine lapis lazuli objects from Nippur, six of them being ancient imitations of lapis lazuli, of which ten contained the name of Kurigalzu II, several of these mentioning him as son of Burnaburiyash. That Kurigalzu's son was Burnaburiyash III is proven by one of his Amarna letters.

The jewel may, therefore, have come from Babylonia, and be distinguished for nothing more than the title 'good king' and the peculiar form of the sun emblem.[59]

No. 16. Amulet Incantation in Black Shell.

This small amulet, minutely incised, is said to have been found at Jokha. It is pierced through the middle from top to bottom for a string. The inscription is doubtless cabalistic in nature; the first line ^{d}En-ni-nu-na may be one

[58a] See Weidner, *Studien zur assyr.-babyl. Chronologie, MVAG,* 1915. 4, p. 64 ff.

[59] For sources see Clay *PN,* pp. 67 and 101. For the historical connection see Rogers *History of Babylonia and Assyria.*

of the formulas meaning 'incantation.' The following seven lines consist each of one sign repeated seven times. These are 2. dingir, 3. ki, 4. zu, 5. bár, 6. súb, 7. nin, 8. kešda. Then follows 9. ^{d}En-líl šeš, 10. ^{d}En-ki, 11. . . t]i išib g[a]. The reverse, with the exception of a sign at the end of each line, has been worn away.

Each sign on the obverse of this seven times seven incantation doubtless has a mystic significance, and was repeated perhaps somewhat after the manner of the howling dervishes of Mohammedan countries. In lines 9 and 10 Enlil seems to be called a brother of Enki.

No. 17. Agate Votive Amulet.

This is an oval amulet of brown and white agate. The obverse is convex, polished, and covered with an Old Babylonian inscription belonging to the time of Bur-Sin the son of Dungi. It shows the object to be a votive offering for the life of the king, and no doubt was found at Tello. This votive is here published because it forms part of this collection although it previously appeared in *RA* XIII, p. 180. The inscription reads:

^{d}Lama	To the god Lama,
nin-a-ni-ir(?)	her lord,
nam-ti	for the life
^{d}Amar-^{d}En-zu	of Bur-Sin,
lugal esig-ga	the strong king,
lugal Urí^{ki}-ma-ka-šù	the king of Ur,
Ḫa-la-^{d}Ba-ú	Khala-Bau,
dam Ur-^{d}Lama	wife of Ur-Lama,
dub-šar-gè	the scribe
a-mu-na-ru	has dedicated it.

The name Ḫala-Bau[60] occurs several times in *RsnTU*. From this inscription we learn that she was the wife of Ur-Lama II, who was patesi of Lagash during the early part of the reign of Bur-Sin.[61]

No. 22. Bilingual Incantation.

This text was purchased by Dr. Nies at Bagdad in Dec., 1904, and was said to have been found at Abû Ḥabba. It belongs to the series Utukki

[60] The element ḫala means *zittu*, 'a possession,' *OBW* 69$_{19 \text{ and } 27}$.

[61] Cf. Keiser *Pts*, Synchronistic Table.

LIMNÛTI of which tablets III, IV, V, X, XV and XVI, together with a number of sections of other tablets not yet identified as to their order in the series, are published in *CT* XVI. It is written in the Neo-babylonian script, and, with the exception of a few lines, gives the Semitic translation of the Sumerian text. About one-third of the lower part of the tablet is lost. A comparison with the texts of this series in *CT* XVI shows this tablet to be a duplicate of Tablet D (Pl. 35-36). It restores at least two-thirds of the obverse and most of the sections of the reverse which are lost on Tablet D; so that from these two tablets it is now possible to restore the greater portion of the text, with the exception of the lower one-third of the obverse. Unfortunately the first line of the text as well as the first part of the colophon are broken away, and so its position in the series still remains undetermined.

It is to be further noted that this text clearly proves that Tablets D (Pl. 35-36) and F (Pl. 38) in *CT* XVI are copies of the same text, but made at different times. The date of the present text is illegible. This text is of great value, not only in restoring so much of the lost text of Tablets D and F, but also for a considerable number of new,—at least so far as the writer was able to determine—Semitic values for Sumerian words.

TRANSLITERATION.

I. . . . . .
. . . . ne . . . . . .
. . . . . *um-ma* . . . . .
. . . . . -ra níg . . . . . .
. . . . *-sik na-* . . . . . [*ma*]-*aḫ-ḫi-ir*
5 . . . . . sìg-sìg-gi ú . . . . . lam
. . . . *ṭir*(?)-*rib* . . . . . *-lik*
. . . . . an-tuk-tuk . . . . . -ri
. . . *bal*(?)-*ti ul uš-ḫaz* . . . . . .
. . . . šár-ra ú a- . . . . . -ne
10 . . *bi-e-tum du-uš-ša* . . . . . .
[ḫar]-sag sukud[62]-da níg nam . . . . . .
ša-di-i ša-qu-tum(?) *ša mimma* . . . . .
giš-tir-tir-ra giš-gê dú[g-ga] . . . . . .
ina ki-ša-a-ti ša ṣi-il-la [*ṭa-a-ba*]. . . . . .

[62] The value *šaqû* for sukud is new. We would expect *ša-qu-ti* instead of *ša-qu-tum*(?). Cf. also l. 29 where ni-sukud-da = *ša-qu-ú;* and l. 41 ni-sukud-dù = *ša-qu.*

15 giš-gi a-gi[63] úr šu-šu . . . . . .
a-pa u ku-pi-e it- . . . . . .
suk-ra ḫa mušen-na ba-an(?)- . . . . . .
ina ap-pa-ri nu-ú-nu u iṣ-[ṣu-ru] . . . . . .
gán-šar ê(?)-zi(d)-da . . . . . .
20 *ina mi-riš-tú bît(?)* . . . . . .
ta giš-šar . . . . . .
ki-rib ki-ri-i . . . . . .
šar-šar-ra nam . . . . . .
ina mu-sa-ri-e . . . . . .
25 dingir-silig-elim-nun-[na dumu-sag] . . . . . -bi
[d]Marduk mar riš-tu . . . . . *-bi*
a-amu utug-ḫul . . . . . ni-sukud-da
a-bi ú-tuk-ku lim-nu ša . . . . . .
an-nu-za-sìg[64] suḫuš-bi zal-šú(?) . . . . . ni-sukud-da
30 *ul i-(?)-ri uš-[šu-šú]* . . . . . *-mu-ma ša-qu-ú*
ud-šu-uš-šub[65] andul . . . giš-gê . . [su]-bi láḫ-ga nu-un-gál
ur-ru-ub ṣil-la-šu uk-ku-ul ina zu-um-ri-šu nu-ú-ru ul i-ba-aš-ši
á-úr-á-úr-šù[66] ni-gigri-ri nir-gál-bi la-ba-an-lăḫ-gi-eš[67]
ina pu-uz-ra-a-ti iḫ-ta-na-al-lu-up e-til-šu ul i-ba-'
35 dubbin-bi zé-ta gisal-gisal-za-bi ḫuš-bi ùḫ-ḫul-a
ina ṣu-up-ri-šu mar-tum it-ta-na-at-tuk-ki iz-zu im-tú li-mut-tú
túgdăr-a-ni nu-gaba-a á-šú sud-sud[68]
ni-bit-ta-šu ul ip-paṭ-tar i-da-šu i-ḫa-am-ma-ṭu
ki íb-ba-bi ír sâ ki-šár-ra-gè-ka áš[69]-šar nu-un-gá-gá
40 *a-šar i-tag-ga di-im-tú uš-ma-al-la a-di ša-a-ri ta-nu-qa-tum ul i-kal-la*

[63] The new meaning *kupû* for a-gi is probably to be associated with the meanings a = *mû* 'water' (*OBW* 521_{29}) and gi = *qanû* 'reed' (*OBW* 92_{34}), i. e., water with reeds. a swampy place where reeds grow. In the Rassam cylinder (*ZA* III, p. 311 ff.) l. 70 Sennacherib mentions *a-pi ku-pi-e* which he brought from the city of Kaldi, to be used in making bricks for rebuilding and beautifying his palace at Nineveh.

[64] The meaning of an-nu-za-sìg is not clear, an = prefix 3rd person, nu = negative *ul;* and za-sìg is probably the verb.

[65] *ur-ru-ub* seems to be a new meaning for ud-šu-uš-šub.

[66] á-úr is repeated for the plural. The meaning *puzru* is new.

[67] Note the use of la instead of nu for the negative *ul. ba'u* is a new meaning for lăḫ.

[68] *ḫamaṭu* is a new meaning for sud.

[69] Cf. *M* 8 áš (or perhaps to be read til) = *tanuqâtu.*

a-a-mu mìn-kam-ma-šù ni-nir-ra dim tur maḫ ni-sukud-dù nu-gi

a-bi ina ša-ni-i e-til šur-bu ra-bi ṣi-ri ša-qu ul im-maḫ-ḫar

ù um-ta-diḫ tü-šúr-ḫuš-zi(g)-ga-dìm [a]-ga-bi-šù nu-silig-ga

i-la-'-im-ma ki-ma ša-a-ri iz-zu šam-ru te-bi-[tim] a-na ár-ki-šu ul i-ta- . .

im-ri-ḫa-mun tü-šúr-ḫuš-zi(g)-ga-dìm . . . -bi-šù ni-nigin- . .

a-šam-šú-tum ša iz-zi-iš šam-riš te-ba-tim ina . . . . -ni-šu i-ša-'

im-gàl-lu tü-ri-a-bi mulu saḫar-ra ni-nigin- . .

šú-ú-tum ša-rum za-qi-šu ni-ši e- . . . i-bi-šú- . .

im-mer-ra gu-la a-ri-a-bi kúr-dagal-[la] ba- . . . . . .

[*il*]-*ta-nu ša ra-biš ina za-qi-šu* [*ma-a-tu ra-pa-šu*] . . . . . .

. . . . . -im-ba an-ta šég nim-gír šú- . . . . . .

. . . . . *šame(-e) e-liš u-ša-az-na-nu bir-qu ša zu- . . . . -zi*

. . . . . gul-gul saḫar-saḫar a-ra- . . . . . .

. . . . . -*tum . . . . la in- . . . . .*

. . . . . a(?) . . . . .

. . . . . .

II. . . . . .

ê- . . . níg ra . . . . . .

ina bît-'' bît ṣi-i-ri . . . . . .

en-e nin-bi-šù nam-gê . . . . . .

a-na be-lu u be-el-tum nam-meš a- . . . . . .

ag-ag-bi a-rá in-ga-zu . . . . . .

ep-še-e-ti-šu-nu al-ka-[ka-a-ti]-šu-nu i-[lam-ma-du](?) . . . . .

Erida^{ki}-ga a-na ni-ib . . . . a-na . . . . . .

ina ^{ál}Eridu mi-na-a i- . . . . . mi-na-a . . . . . .

ki kin-kin-na . . . . . maḫ-bi . . . . . .

aš-ri ši-te-' . . . . . -ṣi ṣi-ru-tim . . . . . .

tû-dug-ga dingir-nin-[maḫ] . . -gè ag-ag-bi šú maḫ-bi . . . .

ina tuduki-e ša ^{d}Be-lit . . . . . ṣi-ru-ti ša qa-ti-šu . . . .

a-rá gal-gal-la . . . . . za-e dingir-nin-maḫ a- . . . . .

al-ka-ka-a-ti . . . . . -ka ka-a-tú tap-šú-ru at-ta . . . . .

dingir-nin-maḫ nin- . . . . ama-gal kéš^{ki}(?)

^{d}Be-lit ilâni . . . . . šame(-e) um-mi rabi-ti ša . . . . .

ê-gu-la . . . . . na . . nam an-ki-a nam dingir-ri-e-ne-gè šú . . .

ina bîti rabi . . . . -šu ši-mat šame(-e) u irṣi-tim ši-mat ilâni^{meš} ina qâti . .

a-rá . . . . . -na-an-ga ù mu-un-na- . . .

a- . . . . [al-ka-ka]-a-ti la-ma-du ḫi-ša-aš-šim-ma

dumu . . . . . -elim-nun-na Erida^{ki}-ga giš-ḫar-bi ni-[gál-la]

mâr . . . . . ina ^{âl}Eridu ú-ṣur-ta-šu ša-kin-[ti]

ḫa-ra-a[n-pád-da][70] za-e ḫa-ra-an-pád-[da]

li-kal-[lim]-ka ka-a-ti li-kal-lim-[ka]

a-a-mu en-gal ^{d}En-ki-gè ḫa-ra-an-pád-da za-e ḫa-ra-an-pá[d-da]

a-bi be-lu ra-bu-ú ^{d}Ê-a li-kal-lim-ka ka-a-ti li-ka[l-lim-ka]

me giš-ḫar geštú dagal-la ^{d}En-ki-gè ḫa-ra-an-pád-da za-e ḫa-ra-an-pád-da

par-ṣi ú-ṣu-rat uz-nu rapšu-tim ša ^{d}Ê-a li-kal-lim-ka ka-a-tú li-kal-lim-ka

in-kin-kin-gè inim-maḫ-bi dug-ga-a-ni ki-in-gi[71] ab-kin-kin-gè

iš-te-'-e-ma a-mat qi-bi-ti-šu ṣir-tum áš-ri-iš iš-te-'-e-ma

ag-ag-bi ka-an-zu a ki-bi-šù ba-an-gé-gé

ep-še-e-ti [ši]-na-a-ti zêr(?)-su mi-im-ma ana aš-ri-ši-na tu-ur-ru

dingir-silig- . . . . ^{d}En-ki-ra-gè a-ma-ši-in-tu-ka mu-un-na-an-de-e

a- . . . . . -šù an a-šub-šub . . . . ^{d}En-líl-(?) Erida^{ki}-ga giš-ḫar-bi ni-gál-la

. . . -ri-(?)-i ^{d}Be-lit ilâni ša . . . . . ša ^{d}En-líl ina ^{âl}Eridu u-ṣur-ta-šu ša-kin-ti

[ḫa]-ba-an-pád-da má-e ḫa-ba-an-pád-da

li-kal-lim-an-ni ia-ti li-kal-lim-an-ni

a-a-[mu] en-gal ^{d}En-ki-gè ḫa-ba-an-pád-da má-e ḫa-ba-an-pád-da

me giš-ḫar geštú dagal-la ^{d}En-ki-gè ḫa-ba-an-pád-da má-e ḫa-ba-an-pád-da

^{d}En-ki . . . dingir-silig- . . mu-un-na-ni-íb-gé-gé (?)-na dumu-mu dingir-silig mulu-dúg

igi ^{d}Babbar-ra zúr-ra ù-ne-ni-[sum(?)]

ma-ḫar ^{d}Šamaš ni-qa-a ú-di-ma . . . . .

[70] The meaning *kalamu* for pád is new.

[71] ki-in-gi = *aš-ri-iš* is new.

dingir mulu-ba-gè *ša(?) ilu a-me-lu šú-a-tú šum-šu zu-kúr-ma* mu-bi-pá[d-da]

šúb-bí zúr-ra a-rá ûš-[sud] mulu-gàl-lu pap-ḫal-la dumu dingir-[ra-na]

ik-ri-bi ni-qi-i a-lak-ti [ri-e-mu] ša a-me-lu mut-tal-li-ku mari-ili-šu

sag-gá-na ḫe-en-[gub-ba mal-la] na-an-dag-dag-gi

ina ri-ši-šu li-iz-ziz-ma . . . . . ip-par-ki

inim-bi ^{d}Babbar-ra ḫe-en-na- . . . . šú-gé-a ^{d}Babbar ḫe-en-na-an- . .

a-ma-tú šú-a-tim ana ^{d}Šamaš lik- . . . . . -šu-di-ša-a ^{d}Šamaš li- . . -šú

. . . . . saḫar(?) dim(?) . . . . . u-me-gún-gún-nu-bi

. . . . . *-šu ti-id-ia-a-ru*

. . . . . u-me-gub la u-me-ni-(?)

. . . . . *-ki ina ki-gal-la lu-uz-ziz-zu ul . . . . .*

. . . . . [*šip*]-*ti i-di-ma* e-me-ni-dù

. . . . . bar(?)-ta-rá u-me-ni-è(?)

. . . . . *šú-pi-ma*

. . . . . -íb ḫa-za . . . . . .

. . . . . *di* . . . . . .

. . . . . .

III. . . . . .

. . . . . -ni-íb-gè

dingir-úsan-[an-na ḫul]-dúb-ba su mulu-gàl-lu dumu dingir-ra-na [mu-un-na-an-te-gá][72]

ina ši-mi-tan ḫulduppu[72a]-ú zu-mur ameli mari ili-šu ṭu-u[ḫ-ḫi]

ku-bar-si máš-ḫul-dúb-ba sag-gá-na u-me-[ni-kešda]

ina par-ši-gu ša uriṣi-ḫulduppi-e qaq-qad-su ru-ku-us-ma

utug-ḫul a-lá-ḫul gêdim-ḫul mulla-ḫul dingir-ḫul maškim-[ḫul][73]

dingir-rab-kam-me dingir-rab-kam-a dingir-rab-kam-[me-kil]

utug mulu-dib-ba *ú-tuk-ku ka-mu-ú ša amelu e-kim-mu ša amelu ṣab-*[*tu* gêdim mulu-dib-ba]

[72] Lines 115-127 duplicate ll. 30-45 of Tablet D. The restorations in brackets are from Tablet D.

[72a] Perhaps a band made from the skin of a sacrificial animal. Cf. "Sacrificial Skins in Rituals" by Frazer, *Folk Lore in the Bible*, Vol. II, p. 4 ff.

[73] The Semitic translation for this and the following line is given in Tablet D: 36, 37. For the translation of the names of the different demons, see *TmpDvls* I, p. 161.

mulu-ḫul igi-ḫul ka-ḫul eme-ḫul[74]
sag-gig sú-gig šàg-gig likir-gig
inim-inim-ma-ne-e sag-gá-na ḫe-ep-ta-an-zi-zi-e-ne
ina šip-ti an-ni-ti ina ri-ši-šu li-in-na-as-ḫu
[d]Pa-sag-gá ligir-gal maškim-maḫ dingir-ri-e-ne-gè sag-gá-na ḫe-en-gub-ba mal-la na-an-dag-gi
[d]I-šum na-gi-ru ra-bu-ú ra-bi-ṣa[75] *ṣi-ru ša ilâni*[meš] *ina ri-ši-šu li-iz-ziz-ma . . . ip-par-ki*
su mulu-gàl-lu pap-ḫal-la-gè zi-ba-an zé-en ka-azag-maḫ-zu ḫa-ma-ab-bi
ina [zu]-mur ameli mut-tal-li-ku . . . . . ina pi-i-ka el-lu ṣi-ri liq-qa-bi
níg-ḫul-gál-e zi(g)-ga è-ba-ra ki [d]Nin-ki-gal-la-gè
mimma lim-nu . . . . . ana aš-ri [d]Nin-ki-gal-la
su máš-ḫul-dúb-ba-ma mulu-gàl-lu pap-ḫal-la ta-rá-a
ma-šak urišu-ḫulduppi-e amelu mut-tal-l[i-ku] . . . .
an-áš-ám . . . . . sil-dagal-[la] . . . . . .
ina ri-bi-ti . . . . . .
níg-ḫul-gál-e ki-šù ḫe-ép- . . . . . .
mimma lim-nu ana irṣi-tim li- . . . . . .
a-lá-ḫul níg nu-níg . . . . . .
a-lu-ú lim-nu ša ana . . . . . .
máš utug-šìg-ga[76] . . . . . .
ú-ri-ṣa še-e-du dum-qi . . . . . .
ud-gê-a šu-šu-bi-ta . . . . . .
mu-šú u ur-ra ina ú-zu- . . . . . .
mulu-gàl-lu-bi bara-šìg-[gè] . . . . . .
amelu šú-ú ina barašigi-e . . . . . .
ê-nun azag-ga ki nam-ti(l)-la . . . . . .
ku-um-mu el-lu a-šar ba-la-ṭu . . . . . .

[74] For the Semitic translation of this and the following line see Tablet D: 39, 41.

[75] We would rather expect *ra-bi-ṣu ṣi-ru;* cf. *ra-bi-ṣi ṣi-ri* in Tablet K: 179 (*CT* XVI, Pl. 46). These two lines (126-7) duplicate ll. 178-9 of Tablet K.

[76] Lines 140-157 correspond to Tablet F Col. III: 1-16 (*CT* XVI, Pl. 38). Note that ll. 148-151 are combined in Tablet F (ll. 9-10). Unfortunately the present text is poorly preserved at this place and only adds kin-gal-maḫ after azag-su to the text in Tablet F. In l. 155 *lil-pu-ut-ma* is given as the Semitic for u-me-ni-tag.

urudu-sîg-tăk-alam azag-zu kin gal maḫ . . . . . .
gur-gur-ri en-qu mu-di-e (?)-ra . . . . . .
150 giš-tir azag-ga andul dagal-la-gè u-me- . . . . . .
ana kiš-ti elli-tim ša . . . . . .
giš-ma-nu giš-ḫul-dúb-ba giš-nam . . . . . .
e-ri išḫulduppu-u išṣi- . . . . . .
giš-tún u-me-ni-tag . . . . . .
155 *ina pa-a-šu lil-pu-ut-ma* . . . . . .
alam nam-ti(l)-la . . . . . .
mu-mut(?)-(?)-ba-an . . . . . .
. . -e-ne . . . . . .
. . . . . *-ti-šu-nu* . . . . . .
160 . . . . . .
ša . . . . . .
imin-bi . . . . . .
. . . . . .
IV. . . . . .
. . . -ne . . . . . .
. . *kit(?)-ti* . . . . . .
165 . . dìm-lá . . . . . .
ditto-ú u a-na . . . . . .
ià áb azag-ga *ina šam-ni ar-ḫi el-li-tú us-* . . . . . .
utug-šìg-ga níg-ḫul-gál-e šú-na nu-è sag-[gá-na ḫe-en-gub-bu-uš][77]
[*še*]*-id dum-qi ša ina qa-ti-šu mimma lim-nu la uṣ-ṣu-ú ina ri-ši-*[*šu li-iz-ziz*]
170 utug-ḫul-gál-e ḫa-ba-ra-è bar-ta-bi-šù ḫa-ba-ra-[an-gub-ba]
[*ú-tuk*]*-ku lim-nu li-ṣi-ma ina a-ḫa-a-ti li-iz-ziz*
. . . . . sīr šú-dîm sar-tab-ba u-me- . . . . . .
. . . . . *it-te-e ša ú-ma-ši ki-iṣ-ṣu-ru-ti šú-* . . . . . .
zag-gab-ba ni-in-lá inim-inim-ma u-[me-ni-sum][78]
175 *ina sip-pi tu-qa- . . -ma šip-ti i-di-ma*
mulu-gàl-lu-bi šú šìg-ga dingir-ra-na-šù ḫe-en-ši-in-gé-gé[79]

[77] Lines 168-185 correspond to Col. IV: 22-43 of Tablet D. The restorations in brackets in ll. 168-70 are from Col. IV:22-4 of Tablet D.

[78] This is restored from Tablet 16: 204 (*CT* XVI, Pl. 21) where u-me-ni-sum is translated by *i-di-ma*.

[79] The Semitic translation of ll. 176-8 is given in Tablet D:31, 33, 35.

máš utug-šig-ga sag-gá-na nam- . . -gaba-a
ud-gê-a šu-šu-bi-ta nam-ti(l)-la ḫe-en-na-am-sum-mu
dingir mulu-ba-gè ^{d}Babbar ê-nun-ta è-a
ilu a-me-lu šú-a-tim ^{d}Šamaš iš-tu ku-um-mu ina a-ṣi-e-šu
šúb-bi zúr-ra a-rá ûš-sud mulu-gàl-lu pap-ḫal-la dumu dingir-ra-na
iṇa ik-ri-bi ni-qi-i a-lak-ti ri-e-mu ša a-me-lu mut-tal-li-ku mári-ili-šu
níg-ninni-bi[80] ^{d}Babbar-ra *nid-bu-šu a-na ^{d}Šamaš liṭ-ḫi* ḫe-en-na-an-te-gá
dingir-silig-elim-nun-na dumu-sag zu-ab-gè šag-ga tag-tag-bi za-a-kam[81]
inim-inim-ma utug-ḫul-a-gè
ên nun- . . gar-ra zìb-ba ab-tuḫ
ša pi-it pi-i-šu a-na dum-qi šak-nu
an- . . . . . -gè *ša šip-ti in-nam-du-ú* nam-šub ba-an-sum
inim-dug-ga *ina qabi-e ša šip-ti uš-ša-pu* nam-šub ba-an-ag[82]
en . . . . . -bi[83] *be-lu meš-ri-ti-šu ana dum-mu-qu* šu-tag-tag-bi-e-ne
en zu-ta *be-lu a-na la-ma-di mar-ṣu* mulu-tú(r)-ra-šù
gab-ri giš-sà-a-ni máš sag mulu-tú(r)-ra keš-da-a-ni
mi-iḫ-rit ir-ši-šu ú-ri-ṣa ina ri-eš mar-ṣu ir-ku-us
gi-urŭ-gal sag-gá-na ^{gi}*urugalla*[84] *ina ri-ši-šu u-zaq-qip* mu-un-da-gub-gub-bu
ià áb azag-ga *šam-ni ár-ḫu el-li-tú ši-zib la-a-tu li-qi-e-ma* ga áb-dur-ma šú-u-me-ti[85]
máš-gê udu-id-dara mùš[86] u-me-gún-gún-nu-bi[87]

[80] The meaning *nid-bu* for níg-ninni is new.

[81] For the Semitic translation of part of this line see Tablet D: 42.

[82] The meaning *ašapu* for ag is new, so also in l. 200 ne-in-ag = *ú-ša-pi-ma;* cf., however, this sign in níg-šâ-a = *u-pi-šu* (Tablet 3: 56-7 (*CT* XVI, Pl. 2) and Tablet C: 181 (*CT* XVI, Pl. 33)) which Thompson translates 'enchantment' (*TmpDvls* II, p. 167).

[83] id-šú-gìr-bi is perhaps to be restored; cf. Tablet IX: 83 of the TI'I series (*CT* XVII, Pl. 21) where this is given as the Sumerian for *meš-ri-ti-šu.*

[84] Cf. ^{šammu}*urugallu* (*M* 4590). The two probably have about the same meaning.

[85] This line finds a duplicate in Tablet 3: 30 of the TI'I series (*CT* XVII, Pl. 12).

[86] Note that bi is omitted. It should be mùš-bi or mùš-me-bi to correspond to *zi-mu-šu;* cf. mùš-me-bi = *zi-mu-šu* in Tablet K: 185 (*CT* XVI, Pl. 46), while mùš = *zi-i-mu* (*RsnHym* No. 42: 6-7).

[87] Lines 196-208 again correspond to Tablet F Col. IV: 3-17. The restorations in

ú-ri-ṣa ṣal-mu im-mir at-ri-e ša zi-mu-šu ti-it-a-ru
zi-bi dug-ga[88] *na-piš-ta-šu il-pu-ut iq-qi-ma* ne-in-de
máš azag dúg-ga *ú-ri-ṣa el-lu ṭa-biš eli-šu šú-ni-il-ma* ugu-na ba-da-ná
ùš ^{d}Nin-[ḫar]-sag-gá-gè máš-gê-ra tû-dug-ga[89] pa(?)-è(?) ne-in-ag
ina ṭe-[im ^{d}Be-lit] ilâni ú-ri-ṣa ṣal-mu ina šip-ti ú-ša-pi-ma
ka azag [maḫ-di nam]-šub Erida^{ki}-ga-gè ^{d}En-ki lugal-zu-ab-gè
ina pi-[i el-li ti-iz]-qa-ru ši-pat ^{âl}Eridu ša ^{d}Ê-a šàr ap-si-i
mulu-gà[l-lu] dumu dingir-ra-na
ana-[dìm ḫe-en-azag-ga] ki-dìm ḫe-en-el-la
šàg [ana-dìm ḫe-en-laḫ-laḫ-ga eme]-ḫul-gál bar-šù ḫe-im-ta-gub
[inim-inim-ma utug]-ḫul-a-gè
. . . . [ḫa-la-ba-an-uš](?) . . . . inim-dug-ga-bi nu-šag
. . . . . *ri-kim-šu-nu* . . . . *-qa*
. . . . . .ab(?) šar ba-an-è
. . . . . ^{amêl}*dupšar* . . . . . .
. . . . . .

TRANSLATION.

I. . . . . .
. . . luxurious house . . . . . .
The high mountains which everything . . . . .
In the forests whose excellent shade . . . . .
Reed and reed-thicket . . . . . .
In the swamps fish and birds . . . . . .

brackets are from Tablet F. With l. 197 we may also compare l. 25 of Tablet XI of the AŠAKKI MARṢÛTI series (*CT* XVII, Pl. 9) where udu-id-dar-a gìr-bi is mentioned.

[88] Note the variant zi-bi dug-ga for zi-bi tag-ga in Tablet F. tag-ga = *il-pu-ut* (*B* 3797) which is also the Semitic translation for dug-ga in our text. Is dug then a mistake for tag; or are we also to assume dug = *lapatu?* If the latter then *lapatu* is a new meaning for dug. It is to be further noted that the first sign in Tablet F IV: 4 is not mu (so *TmpDvls* I, p. 172) but zi as our text clearly shows.

[89] Another form for *šip-ti;* cf. ll. 66-7 of this text where tû-dug-ga = *tudukû,* so also *M* 493. In ll. 188-9 *šip-ti* = nam-šub.

In the plantation . . . . . .
In the midst of the garden . . . . . .
In the plantation . . . . . .
Marduk eldest son of (Ea) . . . . . .
My father an evil demon, which . . . . . .
He did not . . . his foundation . . . . . lofty . . . .
He entered, his shade grew dark, in his body there was no light;
In the most secret places he marched, his lord he did not seek.
With his finger nail bitterness he poured forth on thee, anger (and an evil breath);
His fetter was not loosened, his side was inflamed.
Where he becomes angry, tears fill unto superabundance (and) howling does not cease.
O my father! (who) by another lord, mighty, great, high and lofty, art not equalled;
He torments, and like the approach of a violent wild wind after him does not . . .
A whirlwind which approaches violently (and) wildly with his . . . hastens.
The south-wind whose blowing the people . . . . . .
The north-wind which greatly with his blowing the wide land . . . . .
. . . . heaven above causes to rain (and) the lightning, which . . . .
. . . . . .

II. In *É*- . . . the lofty house . . . . .
For lord and lady . . . . . .
Their works, their rites learn . . . . . .
In Eridu what . . . . . what . . . . . .
A place seek . . . . . lofty . . . . .
With the incantation of the Lady (of the gods) . . . . lofty . . whose hand
Thy . . . rites thou wilt interpret . . . . . .
Lady of the gods (Lady(?)) of heaven, great mother, who . . . . . .
In the great house . . . . the fate of heaven and earth, the fate of the gods in whose hands . . . .
. . . rites hasten to learn and . . . . .
Son . . . . . in Eridu his appointed magical ban
May he reveal it to thee, to thee may he reveal it.

O may my father, the great lord Ea! reveal it to thee, to thee may he reveal it.
The law of the ban may the sage of Ea reveal it to thee, to thee may he reveal it.
He shall seek; the exalted word of his command he shall humbly seek; and
These rites . . . . . to their place shall restore.
Marduk, (son of) Ea . . . . .
. . . . Lady of the gods . . . of Enlil in Eridu his appointed magical ban
May it be revealed to me, to me may it be revealed.
O my father, great lord! may it be revealed to me, to me may it be revealed.
The law of the ban, O sage of Ea! may it be revealed to me, to me may it be revealed.
Ea . . Marduk . . . . restore . . . . . my son, Marduk the good man;
Before Shamash place the sacrifices and . . . . . .
O god the name of that man pronounce! and
The prayers, sacrifices, means of grace of the wandering man, the son of his god;
At his head may he stand and . . . . . .
That word to Shamash may . . . . let Shamash . . . . . .
. . . . . (?)
. . . . . in hades let them stand (and) not . . . .
. . . . . incantation perform and loosen(?) . . . . .
. . . . . .

III. In the evening place a *ḫulduppu* near the body of the man, the son of his god;
A bandage of a *ḫulduppu*-kid bind on his head.
Whether it be an Evil Spirit, or Evil Demon, or Evil Ghost, or an Evil God, or an Evil Fiend,
Or a Hag Demon, or a Ghoul, or a Robber-Sprite,
Or an Evil Spirit that holdeth the man in its grip, or an Evil Ghost that hath seized on the man;
Or an evil man, or one whose eye is evil, whose face is evil, whose tongue is evil;

Headache, toothache, heart disease, or heartache,
By this incantation may they be removed.
May Ishum, the great overseer, the potent sprite of the gods, stand at his head and close him in(?).
Near the body of the wandering man . . . . by thy potent purifying word let it be said;
Whatever is evil . . . . . to the place of Ninkigalla.
The skin of a *ḫulduppu*-kid . . . . . wandering man . . .
In broad places . . (wide streets) . . . . . .
Whatever is evil to the earth . . . . . .
Evil Demon who to . . . . . .
The kid of a protecting deity . . . . . .
Day and night in . . . . . .
That man at a favorable shrine . . . . . .
A pure sanctuary, the place of life . . . . . .
A wise (and) experienced metal-worker(?) . . . . . .
To a pure grove (whose wide protection) . . . . . .
A *ḫulduppu* of tamarisk . . . . . .
With an axe let him overthrow it (*i. e.*, cut it down) and . . . . . .
Image of life . . . . . .
The name . . . . . .
. . . . . .

IV. . . . . .
With the fat of an undefiled cow . . . . . .
May the protecting deity, from whose hand no evil proceedeth, stand at his head;
May the Evil Spirit go forth and stand away from him;
. . . . .
On the threshold . . . and an incantation pronounce.
Let that man into the friendly hands of his god be entrusted.
The kid (of) the protecting deity at his head . . . . will loosen.
Day and night may life be granted unto him.
O god! that man at the rising of the sun,
With the prayers, offerings and means of grace of the wandering man, the son of his god;
May his free-will offering come nigh to Shamash.
O Marduk, first born son of the Deep! to make bright and pure is thine.

Prayer against the Evil Spirits.
Incantation: The opening of his mouth shows favor;
. . . . . of the incantation are added;
By the words of the incantation they are enchanted.
The lord whose limbs are for showing favor;
The lord for knowing the sick one.
Bind a kid at the front of the bed near the head of the sick one;
Lift up an *urigallu*-reed at his head;
Take the fat of an undefiled cow, the milk of kine, and
A dark-colored kid, a fat lamb whose features are perfect(?),
Whose life he overthrew (?), he poured out, and
An undefiled kid graciously stretch out upon him.
At the command of the Lady of the gods a dark-colored kid, by the incantation enchant;
With a clear and loud voice (pronounce) the incantation of Eridu, of Ea king of the Deep.
May the man, the son of his god,
Become pure as heaven, clean as earth,
Bright as the middle of the heavens; may the evil tongue stand aside from (*i. e.*, be absent from) him.
Prayer against the Evil Spirits.
. . . . . .

No. 23. Sumerian Hymn.

The four-sided prism, containing this hymn or liturgy, was probably mounted so as to be easily turned. This seems evident from the hole, 1.5 cm. in diameter, which pierces it from top to bottom. Three of the sides are fairly well preserved, while the fourth side is practically all broken away. In shape, though somewhat smaller, this prism is similar to the one in the Ashmolean Museum and published by Langdon in his *Babylonian Liturgies,* No. 197. The hymn apparently is to Ea. The beginning of the hymn is not clear to the writer; and the translation is given with much diffidence.

TRANSLITERATION.

zu-ab ki-el . . -te-gál
ê-si-ra lugal-zu ḫe-im-ma-ri-in-gin
^{d}En-ut lugal-zu-ab-gè

kar-zu ^{nà}gug im-ma-da-an- . .
kà(?)-kà(?) za-gín-na im-ma-ri-in-gin
ê-^{d}En-ki-gè . . . . azag šìg mé-e
gud-lugal . . . nitaḫ-a sí(g)-gi
ní-bi ḫar[90] im-gub ur-bi ad-gé-gé
ê-si-ra ^{d}En-ki-gè ab-ba[91] -azag me-a
šàg-zu-ab-ta éš-maḫ ki-gar-ra
[šàg]-zag-zu-ta á-azag An-na
zu-ab ki-el nam-tar-ra
. . . -geštú lugal ^{d}En-ut-gè
[^{d}En]-ki en nam-tar-tar-ri-ne
. . . . ḫu-ub en Erida^{ki}-ga-gé
. . . . . ri-ne
ê(?) . . . . . ba(?) . . ra-ne-in-dù
Erida^{ki} . . . . . ki-àg(?)-gè-ni
^{gis}gigir-ra ki-ḫe-gál súg-ga[92]
zu-ab zi-kalam-ma ki-àg ^{d}En-ut-gè
^{gis}zag-ga rú-a . . . . sukud-da(?) gub-ba
Erida^{ki} giš-gê . . . . . šàg-ga me-a
a-ab-ba zi(g)-ga(?) gab-šú-gar nu-tug
íd-maḫ . . . . . kalam-ma zi-zi
^{gis}gigir-ra . . . . . .
ê(?) da(?) . . . . . šàg-ga
šú(?) . . . . . geštú un-da-sí
. . . . . -bi íd-maḫ zi(g)-ga dìm
. . . . . mu-un-na(?)-tug-a
. . . . . níg šú nim- . . al-níg . . . ta
. . . . . pi tum giš-gê . . . . . ig-ga
. . . . . túg(?) nim . . . gá
. . . . . gè . . . . pa ni šub gin
. . . inim-e ad-mi . . . . . .
giš-al níg-azag ^{d}En-ut ní-bi mu- . . . .
dug-ga ^{d}En-ut-gè šú nu-bal-e(?) . .
mu-un-rá-a-ma mu-un-rá-a-ma

[90] ḫar = adverb *kîam DlSGr*, p. 35.
[91] ab-ba = *tamtim M* 2494.
[92] súg = *ṭêbu OBW* 327_{22}.

Erida^{ki} ^{d}En-ut im-ma-íl-la(?) . .
ḫar-sag-sukud-ag-ne a-líb-ba . . . .
zag-ga-ni giš-gê-a . . . . . .
giš-šar sîg-ga gurin íl . . . . .
mušen-e íb-bi mu-un- . . . . .
suḫur-ḫa ú-làl-e . . . . . .
gud-ḫa gi-zi tur-tur-me . . . . . .
^{d}En-ut zi(g)-ga-ni . . . . .
zu-ab-a ù- . . . . . .
engur-ra[93] Ištar maḫ . . . . .
a-ab-ba-dìm im-mu- . . . . . .
íd-maḫ-dìm su-zi . . . . . .
^{id}Purattum im-rí- . . . . . .
giš-gi-a-ni an-muš(?) . . . . . .
gisal-a-ni ki zu-ab(?) . . . . . .
^{d}En-ut . . -a-ni mu-ḫe- . . . . . .
giš-mà tü-bi nam-dù giš-im . . . . . .
ê Erida^{ki}-ga-gè . . . . . .
^{id}Idigna(?)-bi-ir ad-im- . . . . .
inim-bi inim- . . . -ra inim- . . .
^{d}En-ut-gè . . . im-ma-ab-bi-bi . . .
su-uš-me nu-gál ki-bi . . . . . .
. . . . . zabar nu-gál-la ki-bi . . .
Nibru^{ki}-šù(?) ḫuš-ni áš(?) . . . . .
gi-zé-na-ab Nibru^{ki} a-im . . . . . .
^{d}En-ut-gè bi-bi-e ba-ta . . . . .
. . . -gi zabar-ra ba-dú . . . .
. . . . . garza a-ti(l)-a . . . . .
. . . . -šù kúr-rú . . . . dúg-ga gab-bi . . .
. . . gud làl ka-lum níg(?) . .
. . . . nam-ba-tar-ra . . .
. . . . . .
mu(?)-ug-gál an-pád-šar(?) ud-da
kalam-e u-šem-dìm ki-in-dar íd
en zu-ab lugal ^{d}En-ki-gè
^{d}En-ki en nam-tar-tar-ri-ne
ê-a-ni azag ^{nà}za-gín ur-bi ba-ni-in-dú

[93] engur = *apsu DlSGl*, p. 35.

azag ^{na_4}za-gín-bi . . ki ḳi dub(?)-ka
. . . . . zu-ab-a zur im-ma-ni-in-gub
. . . . . ga . . . . è-a
. . . . nu-dìm . . . . . ta-lăḫ-lăḫ-gi-eš
. . . . . a(?) mi-ni-in-dú ^{na_4}za-gín . . .
gal-li-eš azag-gi-ga šú-tab-ba ni-in- . . . . . .
Erida^{ki} gán-il(?)-a ne-in- . . . . .
ḫum-bi inim-dü-dü ad-gé-[gé]
gi-sal-la-bi gud-dìm ḫar(?) im- . . . . . .
ê ^{d}En-ki-gè inim Erida^{ki} . . .
ê-e lugal-bi-ir ḫar- . . . . . ub-bi mu-un-gá-gá
lugal ^{d}En-ki-gè sukal gír-sîg abrig(?)-gè tü-dúg-gi im-me
ê im-ma-an-gub inim mu-un-na-de(?)-e
ḫum im-ma-an-gín inim mu-un-na-ab-sum-mu
ê-azag ^{na_4}za-gín-na ki-gar-ra
temen-me-bi zu-ab a-si-ig(?)-ga
^{id}Idigna ^{id}Purattum im-šú-ti-a
giš-sag-gul-bi gab-šú-gar nu-tug
giš-si-gar-bi ur(?)-maḫ im-ne(?)-dú
i-šú-zu . . ug(?)-gál(?) . . . . . dè
. . . . . gud-an-na . . . . . dug-ga
. . gur(?)-zu za-gín-na gisal- . . dar-a
. . . zu(?) ur-maḫ . . . ti
. . . . . -zu . . . im- . . . . . .

TRANSLATION.

The deep is a pure place;
To a filled temple may thy king bring thee.
^{d}EN-UT, king of the deep;
Thy wall is set(?) with malachite,
Its lapis lazuli . . . protect(?) thee,
(Thou) makest the temple of Ea a bright (and) favorable . . . .
The royal bull . . . a man overthrows(?)
Who thus establishes himself, who counsels himself.
A filled temple of Ea is the shining sea.
Out of the deep an exalted sanctuary, the place he made;

From thy side, the pure side of Anna.
The deep, a pure place, the place of fates,
Prudent . . . king of ^{d}EN-UT
Ea(?), the lord of fates,
. . . the lord of Eridu
. . . . . .
. . . . he did not loosen
Eridu . . . of his beloved.
The chariot approaches the place of abundance.
The deep, the people of the land, the beloved of ^{d}EN-UT;
Who built the ^{gis}z a g-g a, who set on high the . . .
Eridu is a protection in . . .
The rising sea is without a rival.
The deep river . . . . . remove.
The chariot . . .
The temple(?) . . .
Prudent . . . . gives(?).
. . . like a rising deep river;
. . . . . takes him.
. . . . . .
. . . protection . . .
. . . . . .
of . . . . .
the seven . . . .
The yoke, a shining treasure, whose fear
^{d}EN-UT . . .
The command of ^{d}EN-UT no one changes.
He comes, he comes.
Eridu, ^{d}EN-UT spares;
The high protecting mountains, the mighty waters(?) . . .
His side . . . . . .
The green orchard bearing fruit . . . . .
In which birds . . . . . .
The *suḫur*-fish, sweet food . . . .
The bull-fish, small reeds . . . . .
^{d}EN-UT, its rising . . . . . .
The waters of the deep . . . . . .

The deep, the lofty Ishtar(?) . . . . . .
Like the sea . . . . . .
Like a deep river, splendor (?) . . . . . .
The Euphrates . . . . . .
Whose reed . . . . . .
Whose plant, the place of the deep (?) . . .
^{d}EN-UT his . . . . . .
The ship, his breath . . . . .
The temple of Eridu . . . . . .
To its . . . river . . . .
Whose command . . . .
Of ^{d}EN-UT . . . . . .
(?) is not, whose place . . .
Bright . . . is not, whose place . . .
To Nippur . . .
. . . Nippur . . .
The shining . . . was built . . .
. . . command . . . .
. . . . . .
. . . . . .
The land is like grass in the river's cavern,
Lord of the deep, king of Ea
Ea, lord of fates
His temple, (of) bright lapis lazuli by himself was built,
Whose bright lapis lazuli . . .
In the deep he established firmness.
. . . . .
Like . . . . he set up
. . . he built it, lapis lazuli . . . .
. . . . . .
Eridu . . . . .
Whose (?) turns back commands(?)
Whose *gisallu* like an ox . . .
The temple of Ea, the word of Eridu . . .
The temple for his king . . . he built .
King of Ea, messenger of the yellow scorpion, a leader who calls a favorable wind;

He took possession of the temple, the word he uttered(?)
Fruitfulness he established, command he gave.
For his bright temple of lapis lazuli a place he made;
Its foundations were the ebbing deep.
The Tigris (and) Euphrates he created;
Its dam was without rival;
Its cage . . . .
. . . . .
. . . ox of heaven . . .
His shining . . .
. . . . . .

Nos. 24 and 25. Hymn to Libit-Ishtar.

Both of these texts, written in the First Dynasty script, are copies of the same hymn or liturgy to Libit-Ishtar, the fifth king of the Isin Dynasty (2256-2246 B. C.), in fact both are dated on the same day. That the Sumerians deified their kings and rulers is clear from the published texts, where their names are written with the determinative for god.[94] During the time of the Ur Dynasty, the worship of deified kings seems to have been developed beyond all precedent, and become practically universal. The same practice obtained in the time of other dynasties as the liturgies to certain of their kings testify. Thus there have been published three long hymns to Ishme-Dagan,[95] one to Idin-Dagan,[96] and one to Libit-Ishtar,[97] kings of the Isin Dynasty. From the colophon on Nos. 24 and 25 it seems that this new text was perhaps part of a longer liturgy. However, the text is quite interesting, as each line concludes with "am I," and apparently is an attempt to magnify the titles, deeds, good qualities, etc., of Libit-Ishtar.

TRANSLITERATION.

Lugal-sal dug-ga(?) . . . . . .
^{d}Li-bi-it-Ištar . . . . . .

[94] See Pinches, *PSBA*, 1915 pp. 87-95; 126-134; and Langdon *ibid.*, 1918, p. 30 ff. for a discussion of liturgies of the cults of various cities of southern Babylonia.

[95] *SLT* Nos. 9 and 14; *VS* II No. 200. For a translation of the latter see *PSBA*, 1918, p. 52 ff.

[96] No. 2 of *Miscellaneous Sumerian Texts* in *HAV;* translated in *LSGr*, p. 196 f.

[97] *VS* II No. 199, translated in *PSBA*, 1918, p. 69 ff.

giš-gul-sar giš-tug(?) . . . . . .
nitaḫ á-kal tug . . . . . .
nam-šul-la-maḫ . . . . . .
az-zag til gab-ri nu-[tug(?)] . . .
ušumgal inim-bi-[bi(?)] ní-gal[98] eren-na . . .
an-im-dugud(?)-ḫu kúr šàg-ga igi-gál[99] . . . .
am-su-ma sag-nu-gá-gá me-[en]
né[100]-igi-sì um(?) . . . . . .
inim(?)[101] za-gín è-a . . . . . .
igi-šag inim-šag šàg-dú-(?) me-en
sa+alan né-né-a ḫe-li dù-dù me-en
inim(?)-dü-dü-ma ḫe-dŭ me-en
á-íl-la šú-si šag-ga me-en
šul-šag-ga ŭ-di dúg-ga me-en
dLi-bi-it-Ištar lugal kalam-ma me-en
sag-gê(g)-ga síb-zi-bi me-en
sag-kal kúr-kúr-ra kalam-ma íl-lá me-en
dingir nam-galu uru nir-gál šár-ra me-en
dumu-nitaḫ kalag-ga nam-lugal-la me-en
an-ta[102] sag-íl-la ki-gub sĭg-ga me-en
išib An-na šú-laḫ-laḫ-ga me-en
an-ni bàr-zi-maḫ sag-gá mu-ni-in-ge-en
dEnlil-li[103] dumu-ki-àg An-na me-en
ki-ùr-ra giš-pa[104] ba-dú in-sum
níg ḫar šag-šag dNin-líl-lá me-en
ê nitaḫ-a nam-šár mu-un-tar
dNin-tú(r)-ri [?][105] gibíl
sal ul-la zid-dè-eš sū[106] me-en
igi-zi bar-ra dNanna(r) me-en

[98] ní-gal = *namrirru DlSGl*, p. 199.
[99] igi-gál = *našû ša i-ni DlSGl.*, p. 19.
[100] né = *emuqu OBW* 400$_3$.
[101] Or sù, cf. l. 14; but in No. 25 ll. 11 and 14 it is clearly inim.
[102] Note No. 25 has an-e.
[103] Written dEnlil-e in No. 25.
[104] giš-pa = *aru M* 3911.
[105] These signs are not clear to the writer.
[106] To be read sū = *sapadu M* 2263.

im gíd-da dingir-šú i-di-šú
itu Še-kin-kud ud 11^{kam}
šunigi(n) 31 mu-bi

TRANSLATION.

Queen of command (?) . . . . . .
Libit-Ishtar . . . . . .
Progeny of the king (?) . . . . . .
A hero possessing strength . . . .
Of exalted lordship . . . . . .
A mighty helper, a lord without a rival . .
A sovereign, who commands the fear of his subjects . .
(As) the zu-bird, (which) beholds in the midst of the mountain, am I
A strong warrior, one not ceasing, am I
The strong one with a dark (*i. e.*, piercing?) eye . . . am I
Pure command goes forth . . . . . (am I)
Of a friendly eye, a favorable word, a . . . heart, am I
Of a strong form with abundant vigor, am I
The one who commands and adorns, am I
The one who lifts up the arms, fills the hand, (and) is gracious, am I
A gracious lord, of pleasing favor, am I
Libit-Ishtar, king of lands, am I
The faithful shepherd of the black-headed ones, am I
A prince of countries and lands, exalted, am I
The god of the people of the city, the lord of all the land, am I
The mighty son of the kingdom, am I
The one (with) uplifted head, a pious position, am I
A priest of Anna with pure hands, am I
Whose god placed him a faithful great prince among men.
Enlil, the beloved son of Anna, am I
(Who) gave the offspring begotten in the netherworld.
The one thus begotten, the favored one of Ninlil, am I
(?) who determines all things.
To Nintur (?) place of fire (?)
The one whom this woman truly mourns, am I.
The faithful eye by the side of Nannar, am I.

The long tablet: His god, his (?)
The month Addaru, and the 11th day.
A total of 31 lines.

No. 26. Hymn to Tammuz.[107]

This hymn, written in 'eme-sal,' belongs to the songs of the Ishtar-Tammuz cult. It describes the wailing of Ishtar, the "bride," for Tammuz "her beloved." The obverse consists of five sections, each introduced by šàb-mu gi-ír-ra na-mu-ma-al; while on the reverse there are four sections, each introduced by ama-gan-e edin-na-ta i-ni-in-gul. A duplicate of this hymn, with some variations, has been published by Radau *SHPD,* No. 1, Col. II. This is from a large tablet containing a number of hymns of this cult, and preserves only the first 21 lines. The Nies hymn is on a small tablet, by itself and complete—a few lines at the end of the reverse being badly injured—and thus restores the whole song.

TRANSLITERATION.

gi-ír-ra šàb-mu gi-ír-ra
edina-na na-mu-ma-al
nu-gig-an-na ga-šá-an ê-an-na mèn[108]
kúr-gul-gul ga-šá-an ê-an-na mèn[109]
5 šàb-mu gi-ír-ra edin-na na-mu-ma-al
ki-kal-a-ka na-mu-ma-al ki ^{d}Dumu-zi(d)-da-ka[110]
a-ra-li dul-šùb-ka šàb-mu ír[ra][111]
[ki(?)]-kal-a-ka[112]
[ki(?)]-[113]-^{d}Dumu-zi(d)-da-ka

[107] The writer wishes to acknowledge with thanks his indebtedness to Dr. Albright of Johns Hopkins University for valuable and helpful suggestions on the translation of this text.

[108] This line is omitted in the text in *SHPD.*

[109] Between ll. 4 and 5 of our text that in *SHPD* adds two lines: ama ù-mu-un-na ga-šá-an sun-na mèn and Ê-kal-an-na mu-tin-an-na mèn.

[110] This line is divided in *SHPD* with na-mu-ma-al repeated after ki-^{d}Dumu-zi(d)-da-ka.

[111] This line is again divided in *SHPD,* and edin-na na-mu-ma-al added after gi-ír-ra.

[112] *SHPD* adds šú-dú-a-šù.

[113] *SHPD* reads ki-á-lá a.

. . . . -e síl ba-zé-ib-ba šàb-mu ír-ra[114]
ki-gan-ne[115] máš marza zé-ib-ba
ki-ba[116] dimir-bi mulu nu-me-en[117]
ê-e ama-mu-sa-mu[118] me-ba-ni-dug-ga-šù
šàb-mu ír-ra edin-na na-mu-ma-al
šú-ba[119] šub-ba-bi na-mu-gí
me-ri šub-ba-ni na-mu-gí
edin-e ba-te edin-e ba-te
ama-gan edin-na-ta i-ni-in-gul[120]
. . -e-a edin-ni ba-ti
. . . zu-da edin-ni ba-ti
. . edin(?)-na . . na . . . mu-ut- . . -na-šú
ama-gan-e edin-na-ta ni-in-gul-la
am-ú(g)-ga-na igi mu-un-[ši-bar]
igi-na igi-mu ama bar-bar-ri
ama-gan-e edin-na-ta ni-in-gul
mu-ut-ta-al-ka un(?) . . . .
. . . igi . . . ni eš al ba-te
. . da me-ri mu-un-na- . . .
ama-gan-e edin-na-ta . . .
za(?) . . -ni mu-un-na-ab-bi
. . . mu-un-na- . . .

TRANSLATION.

A reed of lamentation is my heart, a reed of lamentation in the
desert it shall be.
The holy one of heaven, the mistress of E-anna, am I;
Who destroys the mountains, the mistress of E-anna, am I.

[114] edin-na added in *SHPD.*

[115] Radau reads ki-e-ne (*SHPD* p. 61) but the copy shows that the sign read e is somewhat injured; it is more probably also to be read gan.

[116] So, from copy, perhaps also in *SHPD,* though Radau reads ki-tuš (*ibid.*, p. 62).

[117] This clearly shows that du in the text in *SHPD* is to be read mèn.

[118] *SHPD* reads ki-mušen-mu instead of sa-mu-me.

[119] *SHPD* reads šú-giš-šub-ba-ni; also na-mu-un-gi instead of na-mu-gi at the end of this line.

[120] This and the following lines are lost on the text in *SHPD.*

My heart, a reed of lamentation in the desert it shall be.
In the waste place I will be, the place of Tammuz.
In *aralu,* the shining hill, in my heart is lamentation.
In the waste place,
The place of Tammuz;
. . . . the lamb, good is the lamentation in my heart;
In the place of begetting(?) made good by the command of the kid;
In that place is its god, not a man.
In the house is the mother appointed by me to announce the decrees.
My heart, a lamentation in the desert shall be.
From his hand its fetter shall be removed;
From his foot its fetter shall be removed.
In the desert approach; in the desert approach.
The mother of begetting, in the desert has been destroyed.
. . . . . in the desert lives;
. . . . . in the desert lives.
. . . the desert . . . . bridegroom.
The mother of begetting, in the desert has been destroyed.
On her dead bull lifts her eye;
Before her, before me the mother leads(?).
The mother of begetting in the desert has been destroyed.
Thy bridegroom(?) . . . . . .
. . . . . approaches.
. . . . feet . . . . . .
The mother of begetting, in the desert . . . . .
his . . . . . speaks.
. . . . . .

Nos. 27 and 28. Two Building Inscriptions of Esarhaddon.

No. 27 is a duplicate of No. 2147 in the Yale Collection, and published by Clay in *MI,* No. 41. For the translation see *ibid.,* p. 58. It is to be noted that the Yale cylinder is written in the Assyrian script, while this one is written in Neo-babylonian.

No. 28 is a duplicate, with some variations, of the one in the British Museum (81-6-7, 209) and published by Meissner-Rost in *BA* III, pp. 260 ff. For the translation see *ibid.* It might be added that another duplicate is in the Harvard Semitic Museum.

The variants to be especially noted in No. 28 are:

a. Line 20 has *ir-šú-ú sa-li-mu,* while *BA* III, p. 351, l. 18, reads *sa-li-mu ir-šú-ú.*

b. Line 30, Meissner-Rost (*BA* III, p. 262, l. 29), reads *šú-qu-ru-tim šarru-ú-tu.* From the autographed text (*ibid.,* p. 353) the sign *tim* seems to be greatly injured and this reading very doubtful. Professor Clay has reëxamined the Nies cylinder and concludes the sign is not *tim* but or which perhaps is meant for *zêr.* The reading in our text then seems to be *šú-qu-ru zêr*(?) *šarru-ú-tu,* "the precious seed of the kingdom."

c. In l. 32 we have *i-nu-šu,* while the text in *BA* III, p. 353, l. 30, reads *i-nu-ma.* The meaning, however, remains the same.

No. 29. Building Inscription of Nabonidus.

Only parts of Col. II and III of this burnt clay cylinder are preserved. It is a duplicate of No. 85-4-30, 2 in the British Museum which was published by Bezold in *PSBA* 1889 (Jan.), Pl. III-V; see also Langdon *NKI,* p. 234 ff. One or two variants, however, should be noted:

a. There is a slight difference in the column division; Col. III of this text begins with l. 5 of Col. III of the British Museum text.

b. The restoration in Col. III:1 [*šú*(?)]-*a-tim* (*NKI,* p. 240) is not correct as shown by Col. II:17 which has *ri-eš-ta-a-tim.*

c. The restoration *šarru la-bi-ri* in Col. III:2 (*NKI,* p. 240) is correct as proved by Col. II:18.

d. From Col. II:2 the restoration after *šú-bat* seems to be *sa ri-eš*(?)-*ta-tim;* but this is not clear.

No. 30. Seal of Itur-Ilu.

This tablet of unbaked clay is undated, but that it belongs to the time of the Ur dynasty is shown both by the forms of the signs and by a seal on an unpublished tablet, from Jokha, in the Nies Collection. The inscription on the obverse of the tablet reads:

aš geš×limmu+nimin gar gur	1 *gur* 280 *qa* of bread
gìn-uš-me	the money changers;
ki gìn-uš-me	place of the money changers;
ud u+ilimmu kam	19th day.

The reverse is taken up entirely by the seal impression. The scene depicted is that of a seated goddess receiving a worshipper conducted by a goddess. The worshipper, however, is omitted through space limitation. Between the deities is the inscription of the seal, which reads:

I-tur-ilu	I-zur-ilu	Iturilu	Izurilu
pa-te-si	dub-sar	patesi of	the scribe,
Ká-dingir^{ki}	dumu-ni	Babylon;	his son.

The inscription of the seal on the unpublished tablet above referred to reads:

^{d}Dun-gi	Ab-ba dub-sar	Dungi,	Abba, the scribe,
nita esig-ga	dumu I-tur-ilu	the mighty hero,	son of Itur-ilu
lugal . . .	pa-te-si	king of	patesi of Babylon
. . . . .	Ká-di[ngir^{ki}]	. . . . .	. . . . .

The date of this tablet is the 53rd year of Dungi (mu en ^{d}Nannar máš-e-ni-pád). If this Itur-ilu represents the same individual as the one in the seal of No. 30 it proves that a Semitic viceroy ruled at Babylon during the reign of Dungi.

No. 31. Inscription Referring to the Renewal of a Festival.

This inscription, written on an exceptionally small baked clay cylinder, is dated in the 5th year of Nabonassar (747-734 B. C.) the last great king of Babylon before the Assyrian domination. A number of documents dated in his reign are published in *BRM* I, Nos. 4-21. The inscription is new, and of importance and interest for the epithets it gives of the deity to which it is addressed, namely Uṣur-amatsu, a by-name for the goddess Nanâ of Erech; but more especially for the reference to the genealogy of this deity—'the first born of Adad.' It petitions favor and long life for the two individuals who pledged their help to renew an ancient festival, perhaps of this deity, long forgotten.

While this manuscript was in preparation a duplicate cylinder was procured for the Yale Collection, which fortunately restores an important part lost in the Nies cylinder. The parts of the transliteration in brackets are from the Yale cylinder, and are published at this time through the courtesy of Professor Clay.

TRANSLITERATION.

A-na ^{d}Uṣur-a-mat-su [*bêlit ṣir-ti ša i-na ad-di-ni ma-*]*a-ti*
pa-ri-sa-at purussu [*šame(-e) ù ir-ṣi-ti bu-uk-ri*] ^{d}*Adad*

na-ar-mat ^{d}*Marduk ša* [*la mimma*(?) *ni-nu-ú ki-bi*]*-is-su*
a-ki-ti ša ul-tu ū-mu [*ru-qu-tu la-ba-riš*] *il-lik-ma*
šú-uš-šú im-ma-šú-ma s[*a-ra-ḫi-iš uš*]*-bu*
i-ga-ru-šu i-qu-pu-ma gub-bu-' [*uš*(?)*-ša-šú*]*-un*
u-ṣu-ra-tu-šu im-ma-ša-a-ma iš-nu-ú [*ar*]*-ši-'*
šarru ^{amêl}*qi-pu* ^{amêl}*ru-bu-ú ù* ^{amêl} . . . . . .
a-na e-piš šip-ru šú-a-ti ù ud-diš a-ki-ti u-su-šu(*-nu iš-kun-nu-ma*)
ár-ka-na ^{md}*Bêl-ib-ni ù* ^{md}*Nabû-zêr-ušabši*(*-ši*) *mârê*^{meš} *ša* ^{m}*Bul-*(*luṭ-a*(?)) . . . . .
a-na e-piš šip-ru šú-a-ti ù ud-diš a-ki-ti u-su-šu-nu iš-kun-nu-ma
al-la ù dup-šik-ki ina gi-mir lìb-bi-šu-nu in-na-šú-ma
maš-tak la-li-e el-lu-tu a-na ^{d}*Iš-tar u-še-pi-iš*
ina šat-ti ^{d}*Uṣur-a-mat-su bêlit ṣir-ti a-na a-ki-ti bît-ša-nunu*$^{pl.}$ *e-ri-bi-ša*
ù ina šú-bat ilu-ti-ša rabu-ti ša-qi-iš i-na a-ša-bi-ša
eli ^{md}*Bêl-ib-ni ù* ^{md}*Nabû-zêr-ušabši*(*-ši*) *bu-ni-ša nam-ru-tu ki-niš lit-ru-bu-šu-ma*
li-ir-ri-ki ū-mi-šu-nu a-na arki ū-mi-šu-nu balâṭ nap-ša-ti-šu-nu
ša-la-ma zêr-šu-nu la ba-še-e u ina pir'u-šu-nu a-ki-ti eš-šeš u-še-piš
šattu 5^{kan} ^{md}*Nabû-nâṣir*(*-ir*) *šàr Bâbili*^{ki}
ina nazazi ša ^{md}*Nabû-mukîn-zêr mâr* ^{md}*Nabû-abkal-ilâni*^{meš} [*šakkanakku* ^{mât}*UG+UT*^{ki}]
GIŠ ^{md}*Nabû-na-'-id*
mâr ^{m}*Šâdu-na-a*
^{amêl}*kalû*
^{d}*Innina Uruk*^{ki}
ú-ša-bal-kit.

TRANSLATION.

To Uṣur-amatsu (the lofty lady, who by the law(?) of the land)
determines the decrees (of heaven and earth; the first born) of Adad;
the beloved of Marduk; whose (word nothing(?) changes).
The festival which from (an ancient day had become old);
whose name had been forgotten; (whose *saraḫu* had settled(?));
whose wall had disintegrated; and the cisterns (whose foundations)
(and) whose lines had been forgotten, the (wise(?)) repaired.
The king, *qîpu*, prince and . . . . . .
for the doing of this work and the renewing of the festival, pledged their help.

Afterwards Bêl-ibni and Nabû-zêr-ushabshi, sons of Bulluṭa . . . . .
for the doing of this work and the renewing of the festival, pledged their help.
The chain and badge of servitude they bore with their whole heart; and a bright splendid abode for Ishtar I built.
When Uṣur-amatsu, the lofty lady, enters for the festival of the fish-house,
in the dwelling of her great deity, loftily in her presence,
may her joyful face truly enter upon Bêl-ibni and Nabû-zêr-ushabshi; and may they have length of days, long life,
their family to be (lit. which is not) prosperous; and together with their progeny the festival I again renewed.
The 5th year of Nabû-nâṣir, king of Babylon.
In the presence of Nabû-mukîn-zêr, son of Nabû-abkal-ilâni, (the *šakkanakku* of *UG+UT*^{ki})
The *GIŠ*, Nabû-nâ'id,
son of Šâdunâ
the priest of
Innina of Erech,
destroyed.

No. 33. Dedicatory Inscription.

The inscription on this fragment, about half of a burnt clay cylinder, seems to record a grant of land to the goddess Ishtar. It gives the extent and boundaries of this piece of land and the sacrifices established because of it.

Transliteration.

A-na . . . . . .
mu-šal-lim sat-tuk-ku . . . . .
^{d}A-num abu ilâni^{meš} abê ina ku-um-mi mi . . . . .
ana ^{d}Iš-tar bêltu šur-bu-tu a-li-kat i-di-iá mu-šal-li-mat ṣab ir ni-. .
ri-'-a-ti nišê^{meš} -iá sa-ki-pat la ma-gi-ri-'-ia
ul-tu ^{âl}A-at-ti ša kišad ^{nâr}Sipparu^{ki}
a-di-i ^{âl}Man-gi-is-si ṭiḫu ugaru Dur-ilu-ki na-ram ^{d}Ellil
ultu ^{âld}Bêlit-ê-AN . . . . a(?)-di(?) mi-ṣi-ru Gi-ir-ri^{ki}
60 ša-a-ru zêru 100 sar aš 60 ammatu šú-uḫ-tú [ana] ^{d}Innina bêlti-iá ad-din
3 gur kurmat^{zun} 3 kurunnu 122 mi-ir-si 31 qa suluppu NI-TUK-KI
12(?) qa šamnu ḫar-ṣu ū-mu 3 immeru^{meš} sat-tuk-ka-šu ú-kin-nu du-ru ū-mu

[e]-liš u šap-liš ú-kin-nu kudurru ú-šal-lim ki-si-ru ina âli$^{pl.}$ . . .
. . . .*-na-ba-lu šú-bat . . . . ana* ^{d}*Innina bêlti-ia ad[-din]*
. . . . . *ka ru ki* . . . . .
. . . . . .
ú-šad-ba(bu?) . . . . . .

TRANSLATION.

To . . . . . .
who guards the sacrifice . . . . . .
Anum the father of the gods; the fathers in the sanctuary . . . . .
To Ishtar, the majestic lady, who comes to my help, who preserves . . .;
who rules my people, who overthrows my disobedient ones.
From the city Âtti, which is on the bank of the Sippar canal,
unto the city Mangisi bordering on the meadows of *Dur-ilu-ki,* the beloved of Ellil;
from the city ^{d}*Bêlit-Ê-AN* . . . . . unto(?) the boundary of Girri^{ki};
60 *sar* of a seed-field; 100 *sar* of *ash;* 60 cubits of *šûḫtu* (to) Ishtar, my mistress, I gave.
3 *gur* of food, 3 (jugs) of wine, 122 *mi-ir-si,* 31 *qa* of NI-TUK-KI dates,
12(?) *qa* of oil, daily portion(?), (and) 3 sheep, as its sacrifice they established forever.
Above and below they determined the boundary. I preserved the frontier in the cities . .
. . . . . dwelling . . . . . to Ishtar my mistress I gave.
. . . . . .

No. 36. Table of Babylonian Weights.

An hexagonal cylinder, pierced by a hole, 1 cm. in diameter, from top to bottom, indicating that it was probably mounted on a spindle so as to be easily revolved and convenient for use as a reference standard. The first lines are lost, but the table apparently begins with the fraction of a *še* and continues through the shekel, mine and talent giving the corresponding values for each one or fraction thereof. The script is that of the time of the first dynasty. Similar tables, more or less fragmentary, have been previously published: see Scheil, *Une Saison de fouilles à Sippar*, pp. 49 ff., and 52 ff.; also Hilprecht, *BE* XX, Nos. 31-34.

No. 37. Fragment of a Syllabary.

This fragment, written in the Neo-babylonian script, belongs to the so-called second class of syllabaries, *i. e.*, those which contain three columns, the first giving the Sumerian value, the second the sign or group of signs that is to be explained, the third the Semitic meaning. This classification is evident from lines 12 and 13, where occur the meanings *šar-ku* and *a-da-ma-tum*. Only Col. III, giving the meaning, and part of the group of signs that is to be explained (Col. II) are preserved in either line. In S^b:224 we have bat-tu = *šar-ku*, and in S^b:225 ūg-mi = *a-da-ma-tu*, which unquestionably is also what we have here in ll. 12-13 and makes the above identification certain.

In a number of cases this fragment gives more than one meaning for the same group of signs, *e. g.*, ll. 3, 4, 6-10, 20. A few of these are synonymous: l. 6 *šub-tum* and *mu-ša-bu;* l. 7 *nap-ta-nu* and *ma-ka-lu-ú;* l. 20 *a-tab-bu* and *i-ku*. This is analogous to *CT* XII, 92691.

TRANSLITERATION.

		. . . . .	
		šat(?) ti lu(?)-nu	
		ir-tum i-ṭir	
		ni-is-sat ta-zi-im-tum ta-zi(?) . . .	
	5	*ad-du-pu*	
		ú-suk-ku šub-tum mu-ša-bu	
		nap-ta-nu ma-ka-lu-ú	
		pa-aš-šú-ru ši-ik-ka-tum	
		šú-kut-tum ar-da-tum	ú-sa-an-du
	10	*ba(?)-ki-tum e-ru-u ša si-in-nu*	ri-ri
[te]-lal		*gal-lu-ú*	pa-šap
[bat]-tu		*šar-ku*	sa-a- . . . . .
[ūg]-mi		*a-da-ma-tum*	. . . . .
. . še(?)-sar		*ba(?)-ki-lu*	na-a . . . .
15 . . " -sar		*il-la-ri*	tir- . . . . .
. . " -sar		*ki-si-im-mu*	ša ^{d}Gu-[la]
. . " -sar		*id-ra-nu*	ša ^{d}Gu-[la]
. . " -sar		*ḫi-im-ne-e-tum*	du- . . . .
. . . -sar		*mu-zi-qa-tum*	dur- . . . .
20 . . . -sar		*a-tab-bu i-ku*	du- . . . .
. . . . .		. . . *-'-ú il-la-ri*	. . . . .
. . . . .		. . . . . *-nu*	
. . . . .		. . . . .	

No. 38. Pentagonal Prism of Personal Names.

The names on this prism all begin with the element ur, so common in the names of the Ur Dynasty. This element is combined chiefly with the names of gods, temples and perhaps their substitutes. No special order is apparent, as those names compounded with the names of gods are scattered through the whole list. The names are those common to the Ur Dynasty, but the script is that of the First Dynasty, indicating that we may have here a register of names of the Ur Period kept on file for reference purposes in the later dynasty.

Nos. 39-67. Exercise Tablets.

This group, commonly called exercise tablets, is of interest for the study of the personal names which they offer. Those published here are round, with the obverse perfectly flat, while the reverse is convex; all are unbaked. Most of them are beautifully written and may have been standard or model copies used in the temple schools.[121] The names are all Sumerian and the texts may, for paleographic reasons, be assigned to the time of the Ur Dynasty. They are written in three and four lines; those having four lines, Nos. 51, 55, 59 and 62, have the first and third, and second and fourth lines the same, showing the work of both teacher and pupil. In those with three lines a different name is given in each line. Where the reverse is inscribed it contains a repetition of the obverse, with the exception of No. 41 which gives an entirely different group.

By a study and comparison of Nos. 41 Rev., and 39; 46, 47 and 48, it would seem that these belong to a syllabary, as they show a continuation of the same elements, *e. g.,* A-a on No. 41 Rev. is continued on No. 39 A-a, A-a-a, A-a-mu; so íli on 46:3 is continued on No. 47 with other elements added, and on No. 48 with ŠÚ or *Gimil* prefixed. Nos. 43, 44, 45, 46, begin with the same element, níg; while Nos. 40 and 41 begin with gím.

Plate LXVIII. Copper Legs and Horns of a Babylonian Divan.

These objects were found at Warka. They were used for thrones, divans, and chairs in Babylonia.[122] Divans with similar legs, but of ivory, have occurred

[121] For discussion, bibliography, etc. of this group of texts see *PNTS.*

[122] Ward, *Seal Cylinders of Western Asia* No. 30 and top of p. 22.

in Egyptian first dynasty tombs.[123] They may be seen in old Persian pictures and other oriental manuscripts. *LgrTemps* No. 303 mentions a giš-ná dubbin-gud a-am zabar gar-ra, 'a divan (or bed) standing on ox legs made of bronze.' No doubt this describes a couch of the same kind as those found in Egypt, and corresponds to one variety of the giš-gu-za so frequently mentioned in the inventories of the Ur dynasty.

A filing on one of these dubbin shows that it consists of copper and not bronze. The horns, if we may judge from Egyptian examples, were placed on the two front corners of the couch for ornamental or ceremonial reasons. It will be noticed that these six objects are not perfectly matched, a result to be ascribed either to crude early work or to their belonging to different sets, other members of which have not been found.

Professor Clay thinks it possible that they formed the legs and horns of animal figures whose heads and bodies consisted of wood overlaid with copper. In that case, the horns belonged to a ram, and at least two of the legs to an ox, the wooden heads and bodies of which naturally would have disappeared through age.

Plate LXIX. The Mother Goddess.[124]

a. This archaic bone figurine belongs to a period perhaps prior to the first dynasty. It is the naked goddess who appears in different eras as the spouse of Enlil, Marduk, etc.

b. This figurine was made from a mold that is in the collection; it was found at Erech. It belonged to the late period, as is shown by the Greek Aphrodite type. Both this object and the preceding are to be compared with the gold ear-ring *d*. The cross hatchings of the head piece on the bone correspond to the cap in *SCWA*, Fig. 428; and both this and the roll of hair on each side of the head are seen in the ear-ring *d*.

Plate LXX. Assyrian Vase with Relief.

The provenance of this vase is said to be Shergât, where the Germans were excavating until the middle of 1913. The relief represents a bearded god seated on his throne wearing a two-horned crown, and robed in a fluted vestment which encircles him from shoulders to feet. His left forearm rests on the raised side of the throne and the hand grasps some object. The right arm is bent upward at the elbow and extended forward, while the hand is

[123] Metropolitan Museum No. 06. 1162. 1-2.

[124] See *JstrRel* Vol. 1, pp. 115-117; and *SCWA*, pp. 161-162.

opened wide and turned inward. On the palm of the god's open hand rest the fore and middle fingers of the royal candidate's right hand. He is in a standing posture, wears the feathered crown, affected by the Assyrian kings in the eighth and ninth centuries B. C., a wide necklace, and a flowing robe caught up and held in the middle by his left hand.

While the relief on this vase is somewhat rude the faces and figures of the god and king are strongly drawn. A comparison may be made between the king as he appears on the vase and the photo of Tiglathpileser I (see Meissner's *Grundzüge der Mittel und Neubabylonischen und der Assyrischen Plastik,* p. 97).

The scene depicted is probably the ceremony enacted when the Assyrian king received his authority, as ruler over Babylonia, from the god Marduk. This function is referred to by the historiographers of Esarhaddon.[125] It was performed at Babylon. There is a record that Tukulti-Ninib about 1290 B. C. took the hands of Marduk,[126] and in 729 B. C., Tiglathpileser performed the great ceremony of taking the hands of Bêl or Marduk.[127]

Plates LXXI–LXXII. Amulets, Exvotives, etc.

Seventeen of the objects on these plates are amulets, with or without inscriptions. The purpose of an amulet is to ward off or drive away misfortune and particularly bad spirits whom primitive man looked upon as the sources of human woes such as disease, storm, etc. They were worn on necks, wrists and ankles and hung over doors and about the house, just as some use horseshoes in these days. The purpose of Pl. LXXI *a, b* and *e* is plain, they are incantations. The lion (Pl. LXXI *i*) represents the god of pestilence, Nergal. Pl. LXXII *b,* a bird with a bull's head, may be intended for *ZU* a storm god, or the south wind, greatly dreaded in Babylonia. Pl. LXXII *d-l* are leopards, and may have had reference to the leopard with which Gilgamesh fought, possibly they were intended to protect against wild beasts. Pl. LXXII *c, n* and *o* may have been fertility charms; and Pl. LXXI *c, h* and Pl. LXXII *m* were votive offerings. All these objects as well as the heads on Pl. LXXI afford interesting studies in Babylonian art.

Plate LXXI *h.* Marble Ram's Head. This may have been part of a votive. Its workmanship is noteworthy. Its flattened, lengthened form looks as if it

[125] *RgrsHistory,* Vol 2, p. 141.
[126] *Ibid.,* p. 298, n. 1.
[127] *Ibid.,* p. 298.

represented a diminutive battering ram, and that it was used symbolically as the head of a sceptre.

Plate LXXII *a*. Objects in Polished Shell. These two curious objects in shell which were found at Warka may have been used by scribes to hold small quadrangular pieces of reed, and used as a stylus, corresponding to our pens. They may, however, have been ornaments, amulets, or even sorcerers' pipes for magical ceremonies as they are bored through from end to end.

Plate LXXII *c*. Pregnant Ewe. This apparently is an amulet. The animal, whose body is distended, is in a recumbent position. The reverse shows three oblong cavities of different sizes, each larger than the other. They probably represent unborn lambs. It has been suggested that this is a seal; but such a seal would be meaningless. It was probably used to suspend from the neck of an animal or woman to bring about conception.

Plate LXXII *d-l*. Small Animal Figures in Shell. These animal figures fashioned out of the cores of conch shells, represent some spotted variety of the feline species such as a leopard in a crouching attitude. The spots may have been filled with mother of pearl or some colored pigment. The heads are alert and each animal has a short tail, one seemingly a fish-tail (*f*). As each has a pair of holes for a suspension cord, they were either ornaments to be attached to cloth, or they are amulets; but what they represent in other respects it is difficult to say. They may have played some rôle in the sorcerer's magic art.

Plate LXXII *m*. Ram in Black Serpentine. This is a well executed piece of sculpture, and may have been a votive offering which had been dedicated to some deity of fertility.

Plate LXXII *n*. Ram of Marble, pierced for suspension. This is probably an amulet. It may, however, have been a weight. It is too large to have served as an ornament.

Plate LXXII *o*. Frog Amulet. It is not impossible that this object, like the marble ram (*n*), was used as a weight; although the holes for the cord show it was to be suspended perhaps as a charm against sickness. This and similar objects could hardly have been toys.

Plate LXXIII. Babylonian Weights.

Descriptions of the weights on this plate will be found under catalogue Nos. 18, 19, 20, 21 and on page xiv.

Plates LXXIV–LXXVI. Seal Cylinders.

The fifteen, or if we reckon the last as such, sixteen seals, on Plates LXXIV-LXXVI belong to different periods; but it seems that none is later than about 1500 B. C. The two lapis lazuli cylinders (Pl. LXXIV *e*, Pl. LXXV *b*) belong to a very early period; so also, in all probability, do Pl. LXXIV *g*, Pl. LXXV *a* and *c*, and Pl. LXXVI *a*, *b*, *d* and *e*. Pl. LXXIV *c* is uncertain and may be Cypriote. The remainder belong to the period between 1500 and 2500 B. C., except Pl. LXXV *d*, the date of which is about 2800 B. C. As for the large marble cylinder (Pl. LXXVI *e*) we should remember that some of the examples of this class are pierced, while others are only partially so. It is possible that the lug of Pl. LXXVI *e* and of the Berlin specimen may have been made because this offered less difficulty than to bore it. Most of the designs on these three plates contain something new for the student of Babylonian seals.

Plate LXXIV *a*. The style of turban worn by the god in this hematite cylinder is most frequently met with on seals of the latter half of the third millennium, to which this specimen probably belongs. Shamash seated on a cushioned throne, with triple drapings, holds a vase before him between his upturned fingers. Above this is seen the emblem of the sun god, the encircled cross resting in a crescent. Before him stands the Sumerian owner of the seal, after whom follows a goddess, probably Aa, in the petitioning attitude. The inscription reads: *^{d}Shamash ^{d}Aa.*

Plate LXXIV *b*. Kassite cylinder of smoky quartz. The god Ramman standing holding his weapon, the forked lightning, in his right hand; his right foot on an animal, probably the bull, is the only figure that appears. The inscription reads: ^{d}Adad dumu Anna ama-gal an ki Sa(?)-ar-ilu uru-zu ḫe-til. "May Adad the son of Anu the great bull of heaven and earth grant Sar-ilu his servant life."

Plate LXXIV *c*. This remarkable cylinder of black serpentine bears no resemblance to the seals of Babylonia. It was bought in Jaffa in 1903, but its provenance is not known. There is no inscription on it to guide us. The thrones are of unusual form and decoration. The three seated figures, each bearing an emblem, and overshadowed by a flying bird, perhaps an eagle, are gods. They differ in size, do not appear to wear a head-dress, and are vested in a plain flowing garment. Besides his emblem, a spear, usually connected with Marduk, stands before the first and largest figure. He holds in his outstretched hand what may be a mace or a vase. The second figure holds an

arrow; and the third perhaps a flower-pot, with a sacred plant growing in it. This cylinder seems to be archaic. The form of the bird may be compared to the bird on the back of the ibex in cylinder *b* Plate LXXV. It may have come from Cyprus. See Figs. on p. 348 Ward, *Seal Cylinders of Western Asia.*

Plate LXXIV *d*. Cylinder of steatite. A seated bearded god, wearing a turban-crown and fluted robe, holds before him in his right hand a dish; before him stands a goddess with hands before her face in an attitude of worship. A monkey is mounting upon the lap of the god, and behind the back and head of the goddess is a small naked goddess, below whom is a scorpion.

Plate LXXIV *e*. Archaic lapis lazuli cylinder with double register. Above are Gilgamesh and Enkidu battling with wild beasts; below, between a god on the right and a goddess on the left, each seated on a throne with arm extended to elbow and forearm perpendicular before face, is an altar on which is fixed the "crutch" flanked by four dots on each side. Before the god is also a serpent and behind his head is a six-pointed star. At the back of the god, wearing a peaked cap of soft material bent forward at the top, and facing a tree that intervenes between him and the back of the goddess, is the owner of the seal. Like the deities he wears only a short feather skirt from the waist to the knees. The hands are folded across the naked chest, and the figure reminds one strongly of the plaque of Ur-Nina (*Déc.* Pl. 2^{bis} No. 2) king of Lagash 3000 B. C. All the heads of the animals, men and deities, except that of this figure, are bird-shaped. The goddess is distinguished from the god by the upturned braid of hair behind her head.

Plate LXXIV *f*. This cylinder of red felsite belongs to the first dynasty or later. See Ward, *Seal Cylinders of Western Asia,* p. 158. On the right is Ishtar with caduceus in her right hand and a serpent scimiter in her left. From each shoulder extends a sheaf of clubs while her right leg is thrown forward beyond her robe and her foot rests on a conventionalized lion. A helmeted, bearded warrior, perhaps the god Amurru, carrying a club, stands before her, introduced by the goddess Aa behind whom is the naked goddess Zirbanit. What purpose the latter serves on this and other seals of the kind (Ward *SCWA,* p. 161) is not clear.

Plate LXXIV *g*. This felsite cylinder is rudely wrought with the wheel, and only partly pierced. We have here depicted a gateway or shrine, on the right of which are four ibexes and on the left two; the three upper ones are recumbent and the lower ones are standing. Authorities differ as to the age of this class of cylinders; some consider them the most ancient, others, like

Ward who calls them "inigmatical," as being not earlier than 1000 B. C. He supposes they come from some backward people to the northeast of Mesopotamia. However, so far as we know, they are found among the ruins of cities of southern Babylonia; so that their rudeness would seem to indicate great antiquity. See note on *b* Plate LXXVI, and Ward *Cylinders and other Ancient Seals in the Morgan Library*, p. 67, No. 128, and Pl. XVIII.

Plate LXXV *a*. This cylinder of white flint belongs to the same class as the preceding; and is chiefly wrought with the drill. A procession of four antelopes is pictured. Over the second, third and fourth are four-pointed stars, the symbol of the sun-god, which may mean that these animals were sacred to the sun.

Plate LXXV *b*. This superb archaic lapis lazuli cylinder contains a profile view of Gilgamesh crowned with feathers but otherwise nude. With his left arm he is fighting an ibex which is at the same time attacked by a bird of prey, and with his right a makhor(?) or wild goat that is attacked by a leopard. To the left of this Enkidu, wearing a cap and flowing hair down his back, but with animal ears and a long, rather bushy tail, attacks a stag in which he is assisted by a lion. Behind the lion's tail is an object that looks like a boomerang. With the exception of the lion and the leopard the figures all display the bird-like heads characteristic of the most archaic cylinders.

Plate LXXV *c*. This archaic cylinder of yellow felsite was bought in Bagdad, December, 1904. A seated bird-headed, nude deity holds a vase in his right hand. Between him and the worshipper is a boomerang which may indicate that the god is Adad. The petitioner appears to be clothed in a loin cloth, as does also the other human figure leading an ibex into a flock of four goats. An upright object before the first goat may be a post; the ibex seems to be standing in a boat. This may be significant, as Ea, the water-god, is called an ibex.

Plate LXXV *d*. This archaic felsite cylinder of the Lugalanda period depicts crossed lions attacking ibexes with Gilgamesh and Enkidu attacking them from each side. In the field between and below the lions there is apparently a crocodile or lizard. The cylinder is much eroded but the figure of Enkidu must have stood on the right between the leopard and the ibex.

Plate LXXVI *a*. On this cylinder of polished black serpentine, Gilgamesh on the left is battling with the divine man-faced bull; the same subject is repeated; then Enkidu is depicted fighting a rampant lion. Gilgamesh is nude, and wears a peakless cap. The human heads of the bull and Enkidu show

bristling hair on top. All the human heads are *en face* and wear long beards. Ward (*SCWA*, Chap. X) draws attention to the fact that in this class of early cylinders Enkidu never battles with a bull. It is always Gilgamesh who does this.

Plate LXXVI *b*. Archaic red felsite cylinder bought in Bagdad, December, 1904. A row of four ibexes or antelopes are seen walking single file. Above them the sign gán or kár is inscribed three times. This sign has the meaning *nitu ša lamê*, 'an enclosure which surrounds' (*OBW* 119_{14}). It may have the same meaning as the gates on the large cylinders *g* Pl. LXXIV and *d* Pl. LXXVI. Cf. Ward, *SCWA* Fig. 396 where the gate evidently belongs to an enclosure. Such enclosures may contain goats, cattle, ibex, deer, stags, etc. See Ward, *SCWA* Fig. 489, 498, etc. It must be remembered that the purpose of a seal was to identify the owner. The owners of these so-called "shrine" cylinders may have owned or supervised pastures and enclosures of various classes of animals, of which the gate and a few animals would be the natural indication. Still, when we remember that the ibex, roaming to-day among the high peaks of the Himalayas, is held sacred and reverenced by the Buddhists of Ladak and Thibet, we may well ask whether these animals had not a religious significance on early cylinders that retained, for the Sumerians, a remembrance of their original mountain habitat and worship.

Plate LXXVI *c*. On this sacrificial cylinder of hematite, which is without an inscription, Shamash as the rising sun, having his foot on a mountain top, accepts a goat brought by a worshipper who holds it on his arm while the god takes hold of its leading string. The goddess who intercedes is Aa. This seal belongs to the last third of the third millennium B. C. The engraver has done his work very skillfully and artistically, as will be seen under a magnifying glass. Note the modeling of the face of Aa.

Plate LXXVI *d*. This large archaic cylinder of white marble, rudely wrought, belongs to the same class as *g* Pl. LXXIV. It contains a gate implying an enclosure in which are three ibexes, one on the right and two on the left. The lower of those on the left is eating the fruit of a tree, while from the horn of the one on the right a fruit appears to hang. What looks like a sign 𒀭 appears above the tree.

Plate LXXVI *e*. Archaic marble seal cylinder from Warka. This cylinder is similar to a smaller one in the Berlin Museum (No. 1742), which is called a weight in the catalogue of casts offered by that Museum. It is in perfect condition except where a piece, which was broken off, has partly destroyed one

of the figures. The cylinder, as may be seen from the bird-like head of the god or magician as well as from its size and material, belongs to the most archaic class of Babylonian antiquities. Like this whole class of seals it bears no inscription. It was arranged to be suspended, not as a seal cylinder by a hole bored through the center, but by a pierced lug like an amulet. It depicts a herd of cattle, large and small, male and female, facing a magician or a god, and his assistant, who are waving branches before it. They seem to be engaged in an incantation for fertilizing the herd by waving these branches, thus imitating with sympathetic magic the well-known method used in Babylonia for fertilizing the female date palms by waving the flowers of the male palms in groves of female date trees. Such a design could no doubt have been the seal of a cattle owner; but it is also possible that it was a fetish, part and parcel of a sorcerer's paraphernalia, from which impressions could be made on clay tablets to be hung by a string on the necks of cattle at breeding time to make them fertile. Such fetishes are used to-day for this purpose by the Aymara Indians in Bolivia.

The garment of the sorcerer should be compared with that of the principal of the four figures on the Blau monument.[128] It is the same.

Chronological Data.

The economic texts belonging to the time of the First Dynasty offer a few date formulae which are to be especially noted because new or variant.

a. mu ^{d}Ri-im-Sin lugal Urí^{ki}-ma ê-nam(?)-kúr-ra-gè ki-edin-šù ne-in-gar-ra. No. 73.	Year Rim-Sin, the king, established Ur as the house (*i. e.*, capital(?)) of the land(?) for the land of the plain.
b. mu bád Ḫa-pu-uz(?)-a(?)^{ki}. No. 74.	Year the wall of Hapuza^{ki}(?).
c. mu ama-ar-da en-gí(?) en . . pa níg ki níg-ne-e-ne. No. 77.	Year . . . . .
d. mu ugnim Unug^{ki}(?) lugal-bi pád-da . . . ^{gis}tukul ba-an-sìg. No. 83.	Year he smote with his weapon Erech, whose king had sworn . . .
e. mu šid-tab-ba Ma-na-na-a mu-un-dìm. No. 86.	Year Manana made the double road.

[128] Figured in King, *History of Sumer and Akkad,* opposite p. 62.

f. mu uš-sa KU-me ^{d}Utu. No. 87. Year after . . . . Shamash

g. muen ka-áš-bar an-ki. No 99. Year . . . . .

Formula *a* belongs to the reign of Rîm-Sin, and was known before in a shorter form. See *Grice Chron*, p. 40. *d* also probably is to be assigned to the reign of Rîm-Sin; cf. *ibid.*, p. 29. *e* is a new date for the reign of Manana, king of Kish. *g* is apparently a fuller form for the 5th year of Ḫammurabi; cf. *CT* VI, Pl. 10, Col. III:5. *b, c* and *f* are not identified.

NAME INDICES

Abbreviations: b., brother; d., daughter; f., father; gggf., great-great-grandfather; ggf., great-grandfather; gf., grandfather; gggs., great-great-grandson; ggs., great-grandson; gs., grandson; h., husband; L. E., left edge; Lo. E., lower edge; mas., master; pl., plural; PlN, place name; PN, personal name; R. E., right edge; s., son; U. E., upper edge; w., wife.

Determinatives: *amêl, awîl,* homo; *bâb,* gate; *d,* deus, dea; *f,* femina; *íd,* river; *ki,* place; *mât,* country; *meš,* plural; *nâr,* canal; *palḫu,* canal.

PERSONAL NAMES.

A-a, 39: 1, 4; 41: 6.
A-a-a, 39: 2, 5.
A-a-di, f. of *Nabû-ušêzib,* 132: 1, 5.
A-a-mu, 39: 3, 6.
A-ba-du-um, 82: 12.
A-bi-e-šú-', lugal, 90: 12; 95: 4, 9.
A-bil-dAmurru, 104: 7.
A-bil-dìm, 42: 2.
A-bil íli-šú,
1. mas. of *Nin-šubur-šâr,* 76: 2.
2. *warad dNin-. .,* s. of *Zikí-ilišu,* 76: seal.
3. 76: 8.
A-bil-nam-me-a, 42: 3.
A-bil-ne-sag, 42: 1.
A-bil-dšamaš, 103: 20.
A-bu-um-wa-qar, warad dIM, s. of *Ḫazirûm,* 77: seal.
Abu(AD)-gab-ra, f. of *Nabû-ušêzib,* 132: 56.
Abu-mutakkil(AD-GI-DI), f. of *Bulluṭu,* 132: 54.
A-da-ia-tum, 77: 8.
A-da-si, šàr mâtAšurki, f. of *dBêl-bâni,* 28: 30.
A-di-mat-ilu, f. of . . ., 108: 15.
dAdad-bêl-ki-na-a-tú, f. of *Sin-kubie,* 112: 6.
dAdad-da-a-nu, f. of *Nabû-rimanni,* 116: 17.
Ag-a, f. of *Makmak,* 2: 24.
Ag-gu-nu,
1. f. of *Nabû-iddin,* 132: 40.
2. f. of *Nergal-ibni,* 132: 39.
A-ḫa-am-nir-ši, f. of *Ibi-Nin-šubur,* 96: seal.
Aḫêmeš-šu,
1. gf. of *Šulâ.*
2. f. of *Bêl-aḫê-iddin,* 134: 21.
3. s. of *Nûrea,* f. of *Nabû-šum-ukîn,* 132: 34.
A-ḫi-ia-a, šutug dInnana, 75: 35.
A-ḫi-ia-šú, s. of *šubîa-. . .,* 104: 18.
A-ḫi-wa-du-um, warad dIšum, s. of *Ibgatum,* 77: seal.
Aḫ-lu-mur, s. of *Akkipi,* f. of *Zêrîa,* 132: 48.
A-ḫu-ia-tum, s. of *Ebašapâr,* 98: 4.
A-ḫu-ni, s. of *Ibkuša,* 102: 3.
A-ḫu-ši-na, 96: 3.
Aḫu-šu-dAnû,
1. s. of *Tanittum-Anû,* gs. of *Kidin-Anû,* ggs. of *Kuzû,* 135: 20.
2. 135: R. E.
A-ḫu-ú-ba-nu, f. of *Sin-zabadu,* 113: 12.
A-ḫu-um,
1. h. of *Muḫaditum,* 75: 3.
2. s. of *Waqar-abušu,* 75: 3, seal.
3. 75: 17, 21, 26.
A-ḫu-um-wa-qar, 88: 5.
Aḫu-'-ú-tu, Aḫu-ú-tu,
1. gf. of *Anû-abu-uṣur.*
2. gf. of *Anû-aḫ-iddannu.*
3. gf. of *Anû-balâṭsu-iqbi.*
4. gf. of *Nabû-bêlšunu.*
5. gf. of *Nûr.*
6. gf. of *Tanittum-Anû.*
7. s. of *Ašibtum,* 132: 30.
Ak(?)-ki-pi, f. of *Aḫ-lumur,* 132: 48.
A-lí-ellati(-ti), f. of *Asu-nîš-îli,* 86: 14.
A-lik-sa-a-dar, šarru, 136: 34.
Ama-mug-gal, 49: 2.
Ama-šú-guškin, 49: 3.
Ama-šúb-bil, 49: 1.
dAmar-dEn-zu, lugal Uríki, 17: 4.
Amêl-dEa, gf. of *Marduk-apal-uṣur; Marduk-êṭir; Mušêzib-Bêl; Nabû-uballiṭ.*
Amêl-dMarduk, šàr Bâbiliki, 109: 15.
Amêl-dNa-na-a,
1. s. of *Nabû-šarḫi-ilâni,* 132: 31.
2. s. of *Nûrea,* 132: 60.
Amêl-šap-ik-še'im(NI-E), gf. of *Zêrîa.*
fAmti-ia,
1. d. of *Riḫat-Anû,* w. of *Ḫanina'* (other name *Ina-qibit-Anû*), 136: 1.
2. 136: 10, 12, 18.
A-na-tum, 78: 18.

Ana-ê-an-na-mutîr, amêlaškapu, 133: 18.
Ana-râbi-dAnû,
1. *amêlnangaru,* 136: 8.
2. f. of *Anû-balâṭ-su-iqbi,* 136: 26.
3. f. of *Ḫâbba-Anû,* 136: 6.
An-ti-'-i-ku-su, šarru, 135: 4, 42.
dAnû-ab-uṣur,
1. s. of *Anû-aḫê-iddin,* gs. of *Aḫ'utu,* 135: 38.
2. s. of *Anû-mu-. . .,* gs. of *Tum-. . .,* 136: 30.
3. 136: L. E.
dAnû-aḫ-iddannu(-nu), (-iddin),
1. f. of *Anû-balâṭsu-iqbi,* 136: 27.
2. s. of *Nûr,* gs. of *Aḫ'utu,* 135: 39.
3. 135: Lo. E.
dAnû-aḫêpl-iddin,
1. *amêldupsar,* s. of *Anû-bêlšunu,* gs. *Ekur-zâkir,* 135: 42.
2. *amêldupsar,* s. of *Ša-summu-Anû,* gs. of *Sin-liq-unnînni,* 136: 32.
3. s. of *Aḫ'-ûtu,* f. of *Anû-abu-uṣur,* 135: 38.
4. s. of *Šamaš-iddannu,* 135: 7, 10, 13, 15, 17.
5. s. of *Ubar,* gs. of *Ittannat-bêl,* ggs. of *Nanâ-iddin,* gggs. of *Lûštammar-Adad,* 135: 40.
dAnû-apal-iddannu(-nu),
1. s. of *Mannu-iqabu,* gs. of *šadî,* 135: 38.
2. 135: Lo. E.
dAnû-balâṭ-su-iqbi.
1. s. of *Ana-râbi-Anû,* gs. of . . ., 136: 26.
2. s. of *Anû-aḫ-iddin,* 136: 27.
3. s. of *Anû-uballiṭ,* gs. of *Aḫ'utu,* b. of *Nûr,* 135:37.
4. s. of *Nûr,* gs. of *Ekur-zâkir,* 135: 39.
5. s. of *Taddannu,* 136: 29.
6. 135: Lo. E., L. E.; 136: U. E., Lo. E.
dAnû-bêl-šu-nu,
1. s. of *Aḫ'utu,* f. of *Tanittum-Anû,* 136: 7.
2. s. of *Ekur-zâkir,* f. of *Anû-aḫê-iddin,* 135: 42.
dAnû-mu-. . ., s. of *Tum-. . .,* f. of *Anû-ab-uṣur,* 136: 30.
Anû-uballiṭ(-iṭ), s. of *Aḫ'utu,* f. of *Anû-balâṭsu-iqbi* and *Nûr,* 135: 37.
dAnû-ušallim,
1. s. of *Balâṭu,* gs. of *Lûštammar-Adad,* 135: 39.
2. s. of *Lûštammar-Adad,* f. of *Nûr,* 135: 38.
dAnû-. . ., gf. of *Idat-Anû.*
Apla(-a), s. of *Kuḏurru,* 132: 53.
A-qa-ia-tum, 100: 6.
A-qar-aplu,
1. b. of *Nabû-šum-iddin,* 132: 50.
2. f. of *Bêl-lîšir,* 132: 50.
Ardi-dBâni-tú, amêlrâb. . ., 110: 2.
Ardi-dBêl,
1. s. of *Egibi,* f. of *Lâbâši-Marduk,* 111: 13; 130: 29.
2. s. of *Ṣillâ,* gs. of *Iddin-Papsukal,* 115: 18.
Ardi-dGu-la, amêldupsar s. of *Ašaridu,* gs. of *amêlnuḫatimmu,* 131: 37.
Ardi-ia, (-iâ),
1. s. of *Innin-šum-iškun,* 121: 3.
2. s. of *Nabû-bâni-aḫi,* gs. of *Rîmût-Ea,* 116: 13.
Ardi-dIn-nin,
1. *amêlatû,* 133: 55.
2. *amêldajân,* 134: 53.
3. *amêlnappaḫu-siparri,* s. of *Nabû-li'u,* 133: 51.
4. f. of *Šamaš-zêr-lîšir* and *Šamaš-pir'-uṣur,* 133: 14.
5. s. of *Šâkin-šum,* ggs. *Bêl-aḫê-iddin,* 134: 1.
6. s. of *Šâkin-šum,* gs. of *Giṃil-Nanâ,* 130: 31.
7. 134: 13, 23.
Ardi-dMarduk, s. of *Zirîa,* gs. of *Egibi,* 111: 11; 115: 16; 130: 27.
Ardi-dNabû,
1. s. of *Ina-êṭir,* f. of *Nâdina,* 109: 13.
2. s. of *Itti-Nabû-balâṭu,* 133: 50.
Ardi-dŠamaš,
1. s. of *Marduk,* 118: 10.
2. s. of *Šamaš-zêr-iddin,* 119: 10.
A-ri-. . .-', s. of *Anû-. . .,* f. of *Idat-Anû,* 136: 31.
A-si(PN?), 2: 28.
A-su-ni-iš-îli, s. of *Ali-ellati,* 86: 13.
Ašaridu, s. of *amêlnuḫatimmu,* f. of *Ardi-Gula,* 131: 37.
A-šib-tum, f. of *Aḫ'utu,* 132: 30.
dAšur-aḫ-iddina(-na), (-iddin, MU),
1. *tertu ša ilu,* 132: 5, 6.
2. 27: 6; 28: 8.
dAšur-bâni-aplu, šarru, 32: 8.
Awîl-dIM, 103: 16.
Awîl-dNa-bu-um, 93: 3, 5.
Awîl-dSin, 84: 3.
A-wi-il-tum, 69: 3.
A-wi-il-d. . ., f. of *Marduk-bâni,* 80: seal.
A-wi-il-. . ., 81: seal.
Á-zi(d)-[da], 66: 2.
Á-. . ., f. of *Bânîa,* 133: 8.
Ba-a-a, b. of *šutug dInnana,* 75: 36.
Bâbiliki, 103: 19.
Bâbiliki-a-a, s. of *Nanâ-êreš,* 133: 24.
Ba-laṭ-su,
1. s. of *Amêl-Ea,* f. of *Mušêzib-Bêl,* 114: 19.
2. 124: 2.
Balâṭu, s. of *Lûštammar-Adad,* f. of *Anû ušallim,* 135: 39.

Ba-ni-ia, Bâni-ia,
1. s. of *A-. . .*, 133: 8.
2. s. of *Kudurru*, gs. of *Šadî*, 115: 22.

Ba-ri-ki-ilu, f. of *Êṭir-Bêl*, 130: 6, 8.

Ba-si-iâ, Ba-as-si-ia,
1. gf. of *Kalbâ.*
2. gf. of *Marduk-šum-uṣur.*
3. gf. of *Šum-ukîn.*

Bat-tur-ki, 94: 6.

Ba-zu-zu, amêlnappaḫu-siparri, s. of *Ša-Nabû-šû*, 133: 52.

Be-el-šu-nu, f. of *Sîn-bêl-šalim*, 78: 4, 5, seal.

Be-li-ba-nu, f. of *Libît-Ištar*, 86: 16.

Be-lí-i, h. of *Ṭabitum*, 75: 37.

dBêl-aḫêmeš-êriba, f. of *Bêl-uzni*, 113: 10.

dBêl-aḫêmeš-iddin, (—*aḫ*—),
1. ggf. of *Ardi-Innin, Kalbâ* and *Šamaš-iddin.*
2. s. of *Aḫêšu*, 134: 20.
3. s. of *Gudadû*, gs. of *Sîn-lîq-unnînni*, 133: 6, 21.
4. s. of *Šullumu*, f. of *Nabû-šum-lîšir*, 132: 37.
5. 109: 17; 133: 5; 134: 5, 36, 43.

dBêl-aḫêmeš-iqîša(-ša),
1. f. of *Nâdin*, 133: 9.
2. s. of *Egibi*, f. of *Nâdinu*, 115: 23; 120: 9; 130: 38.

dBêl-apal-iddin, s. of *Nabû-rimanni*, gs. of *amêlṭâbtizun-šu*, 119: 1.

dBêl-apal-uṣur, gf. of *Bêl-nâdin-aplu; Bêl-supê-muḫur.*

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* This shows that the name is to be read *bâni* and not *ibni*.

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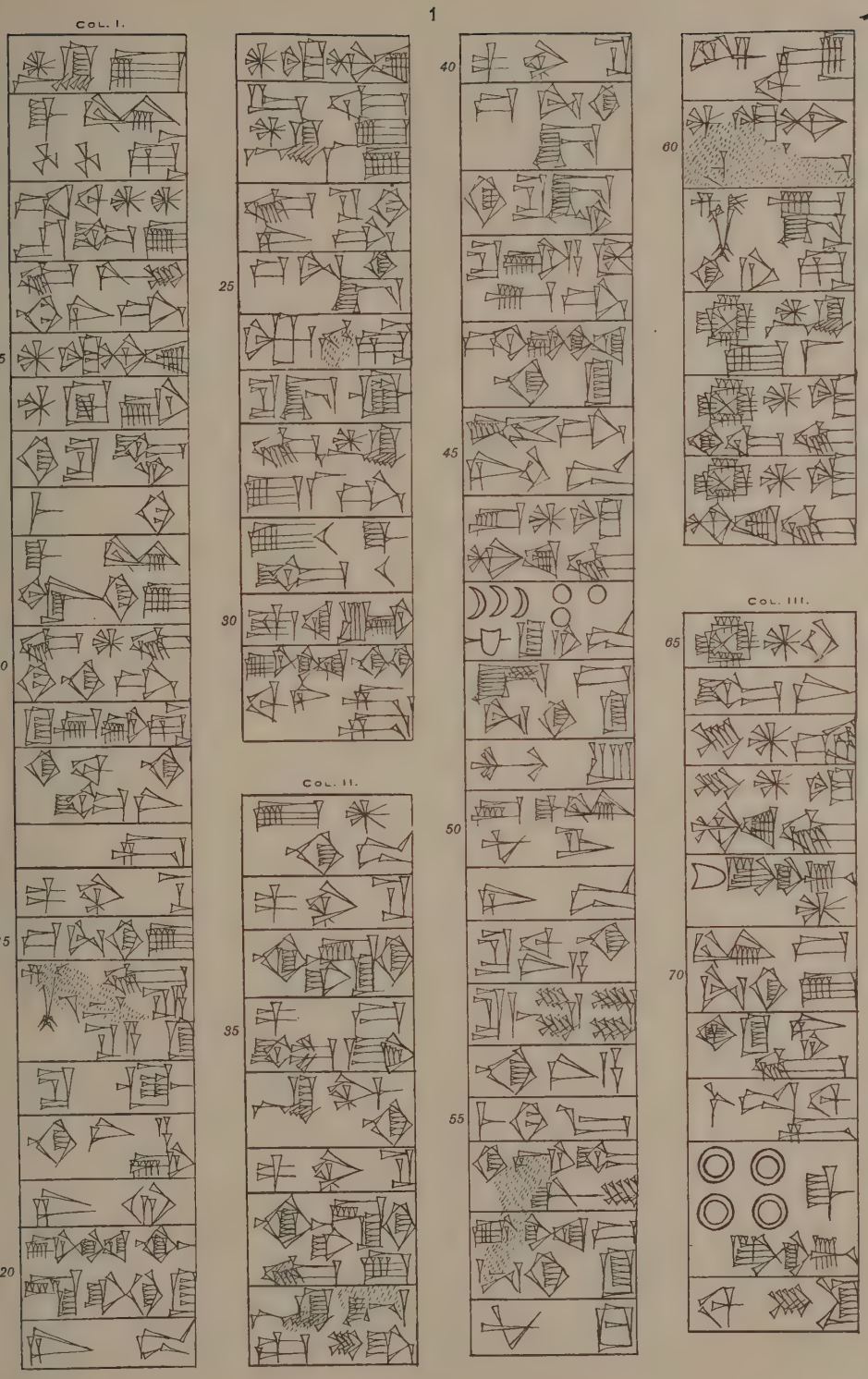
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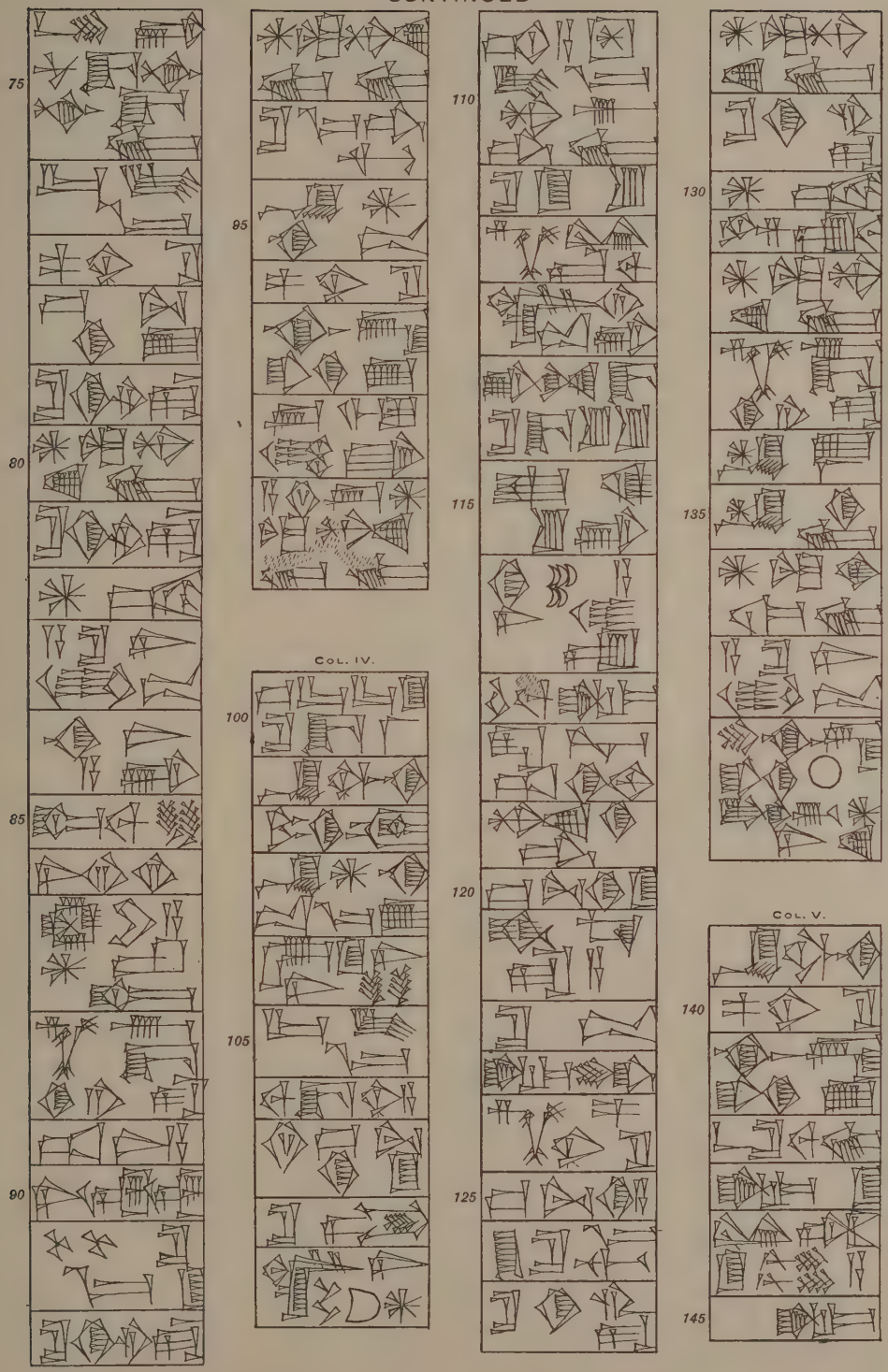

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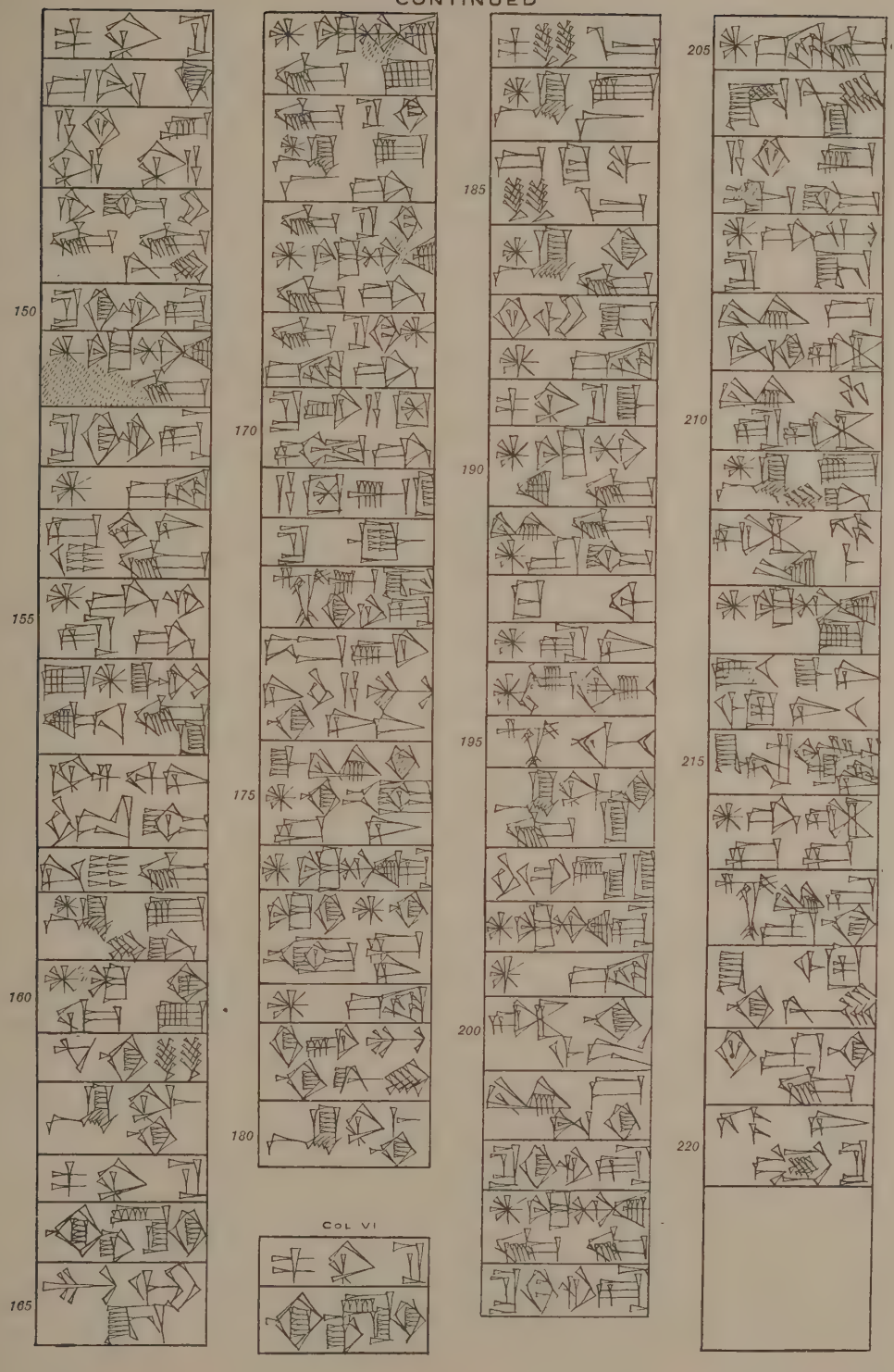
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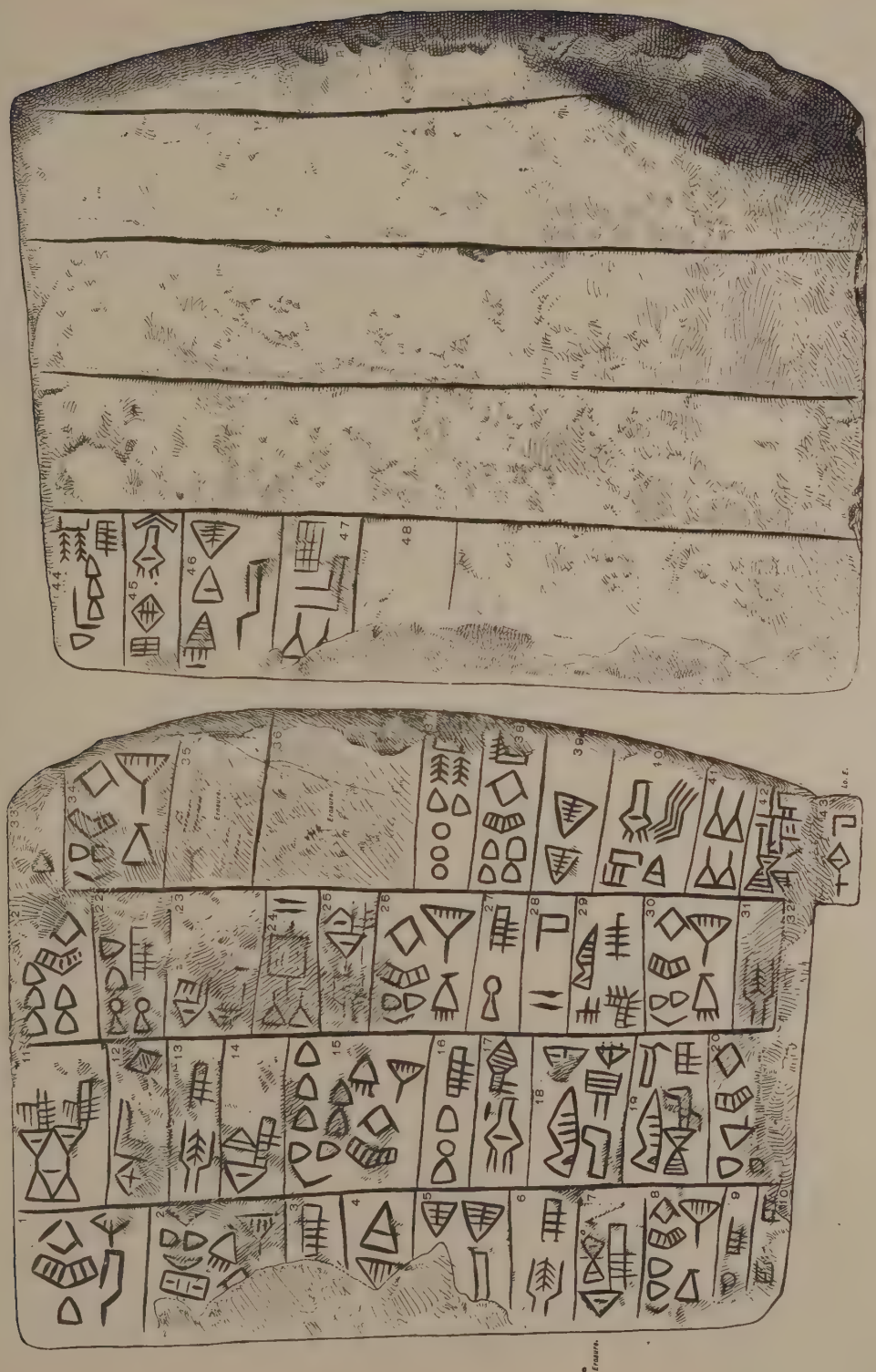
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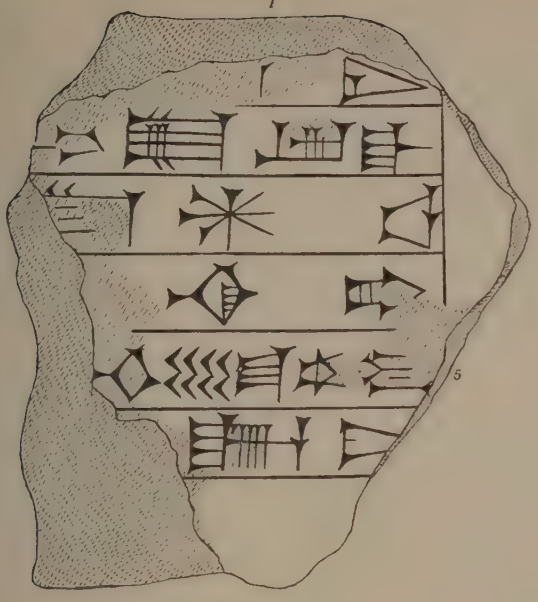

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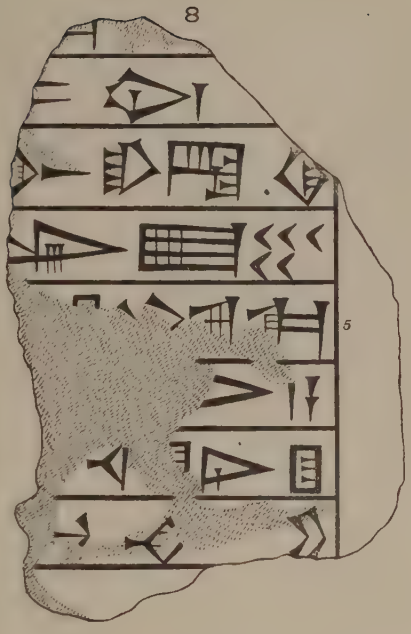

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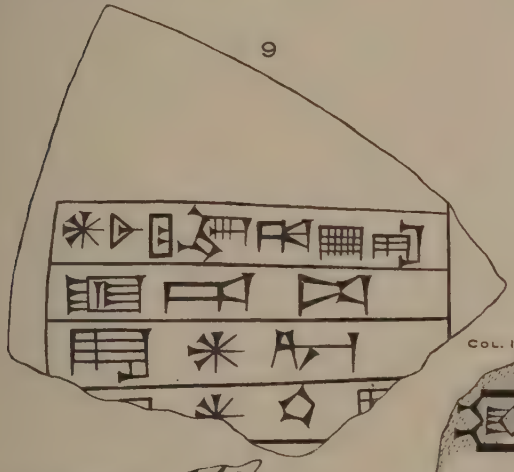

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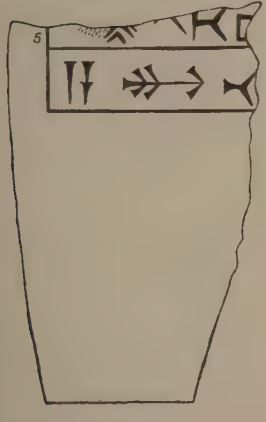

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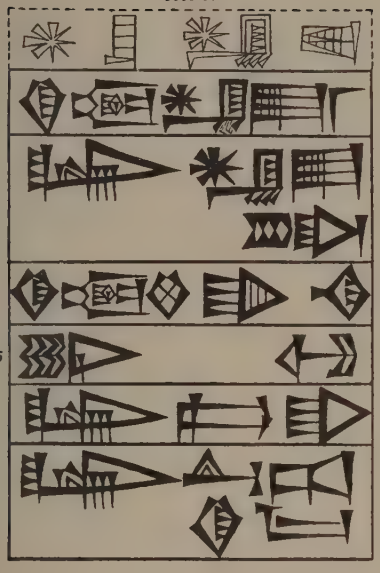

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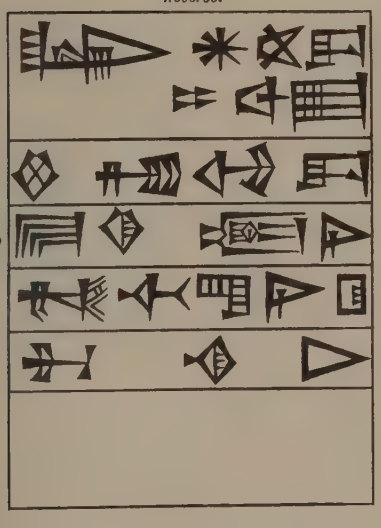

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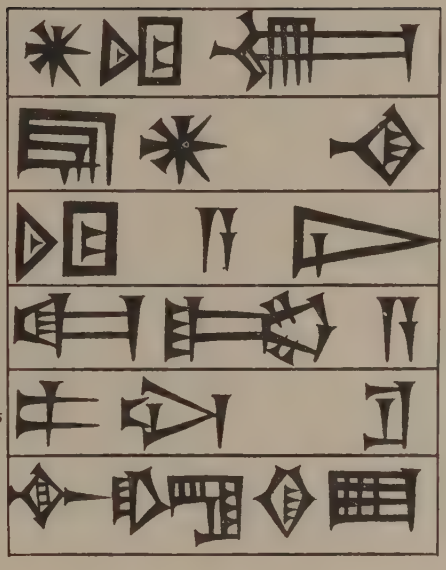

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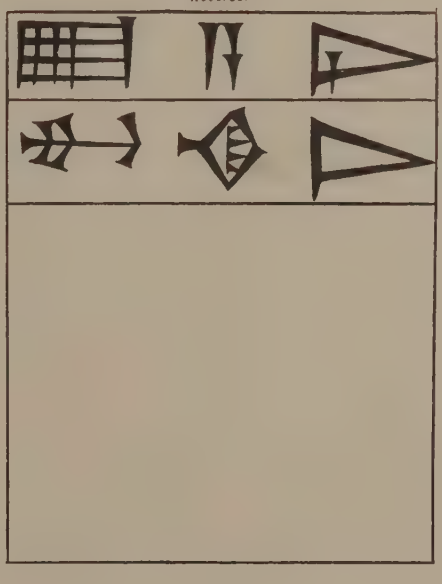

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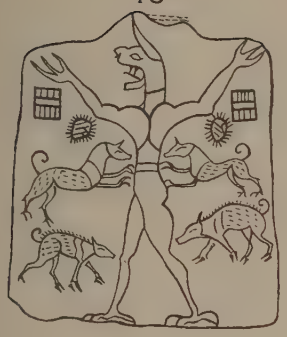

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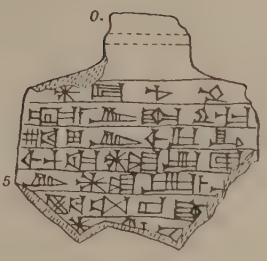

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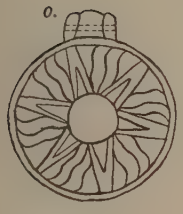

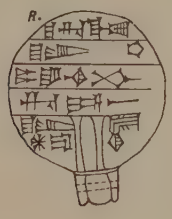

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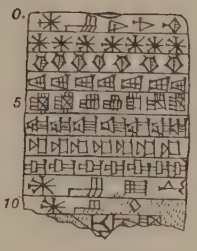

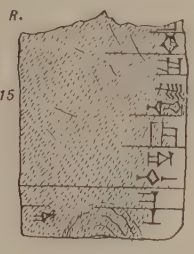

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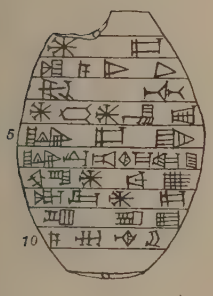

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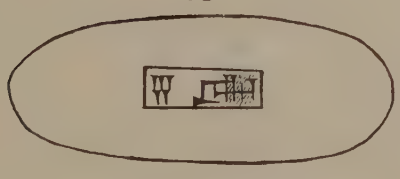

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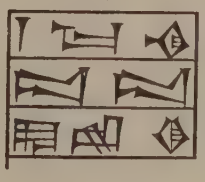

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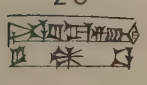

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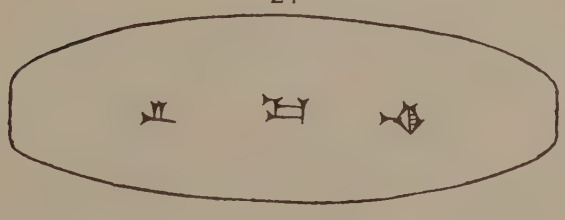

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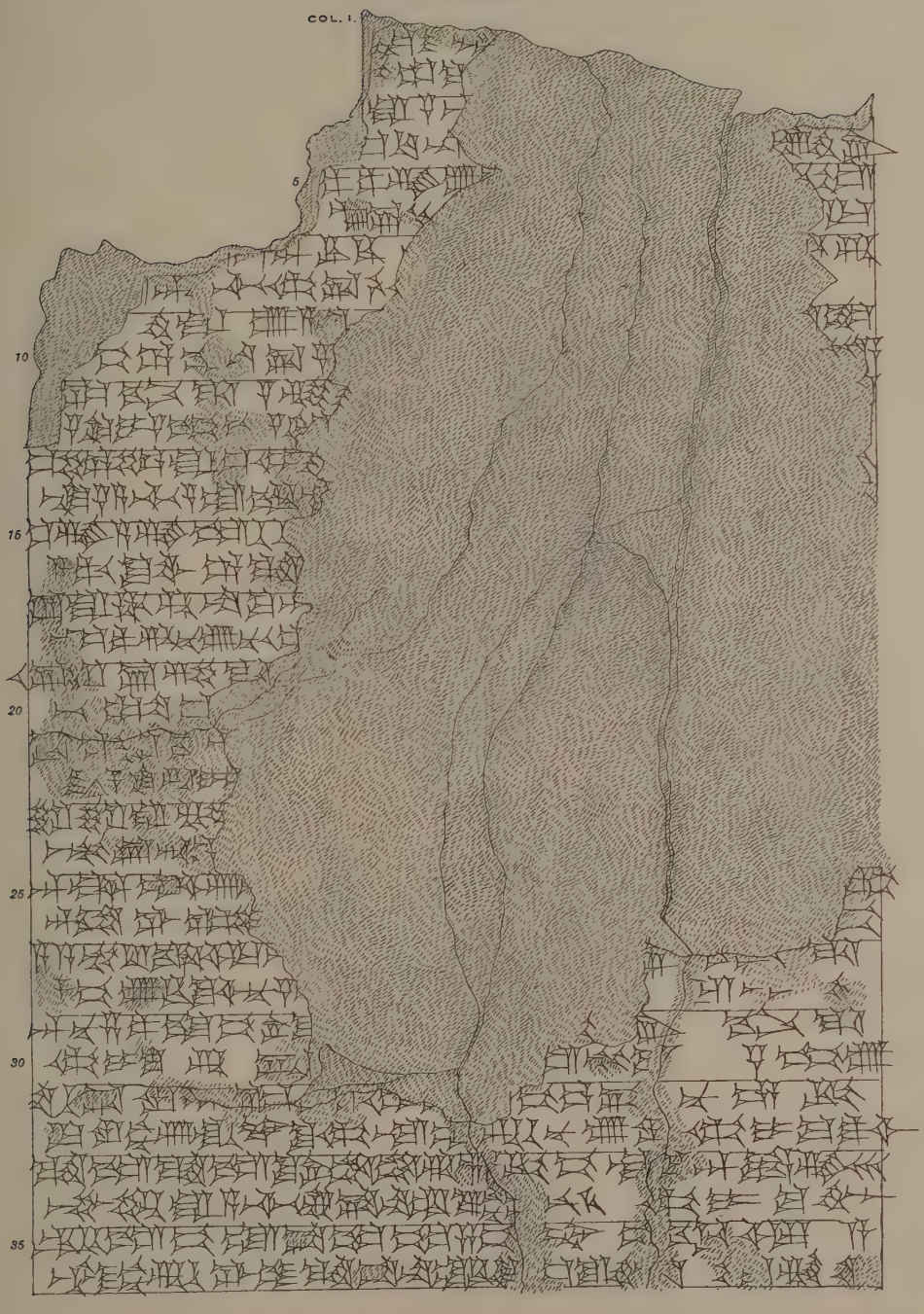

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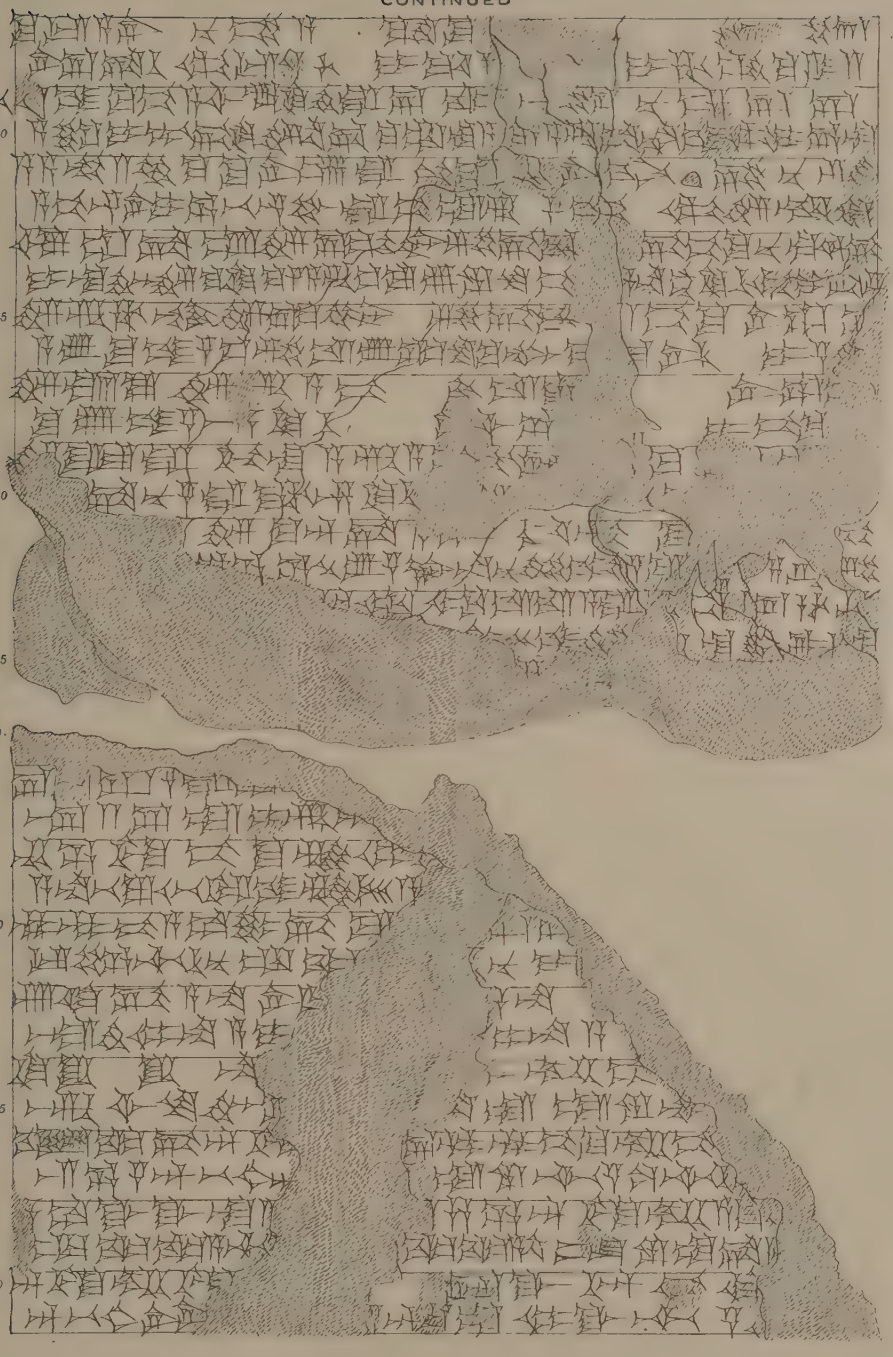

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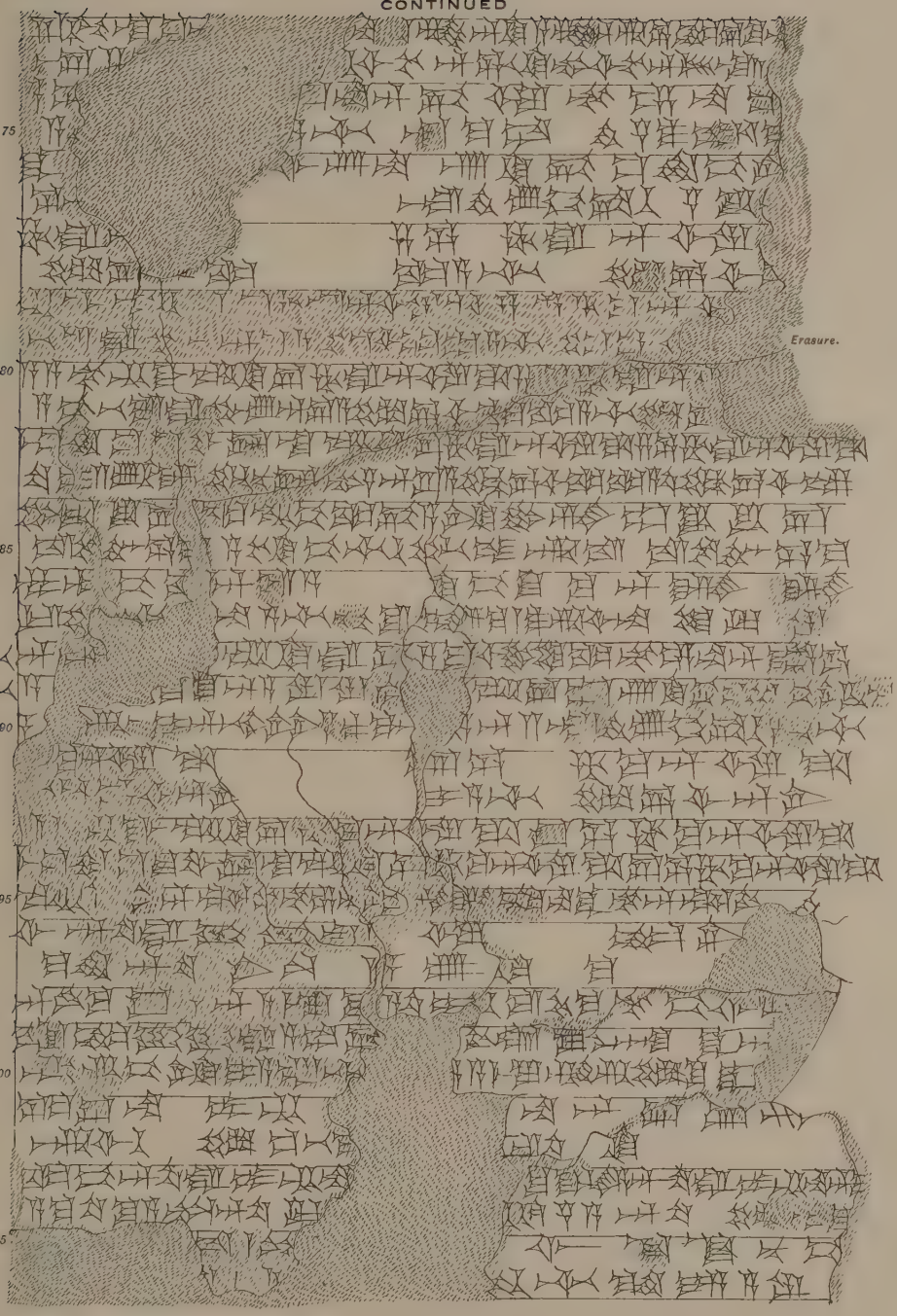

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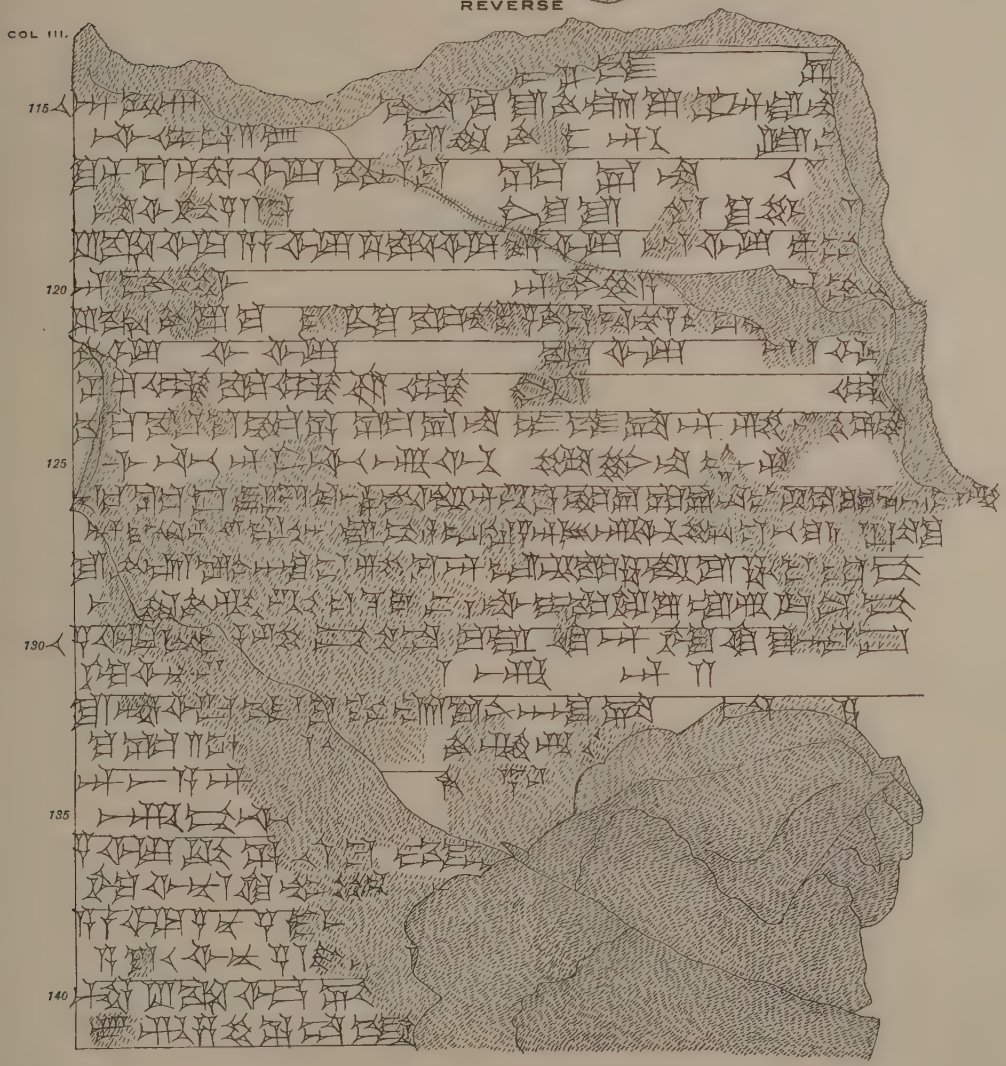

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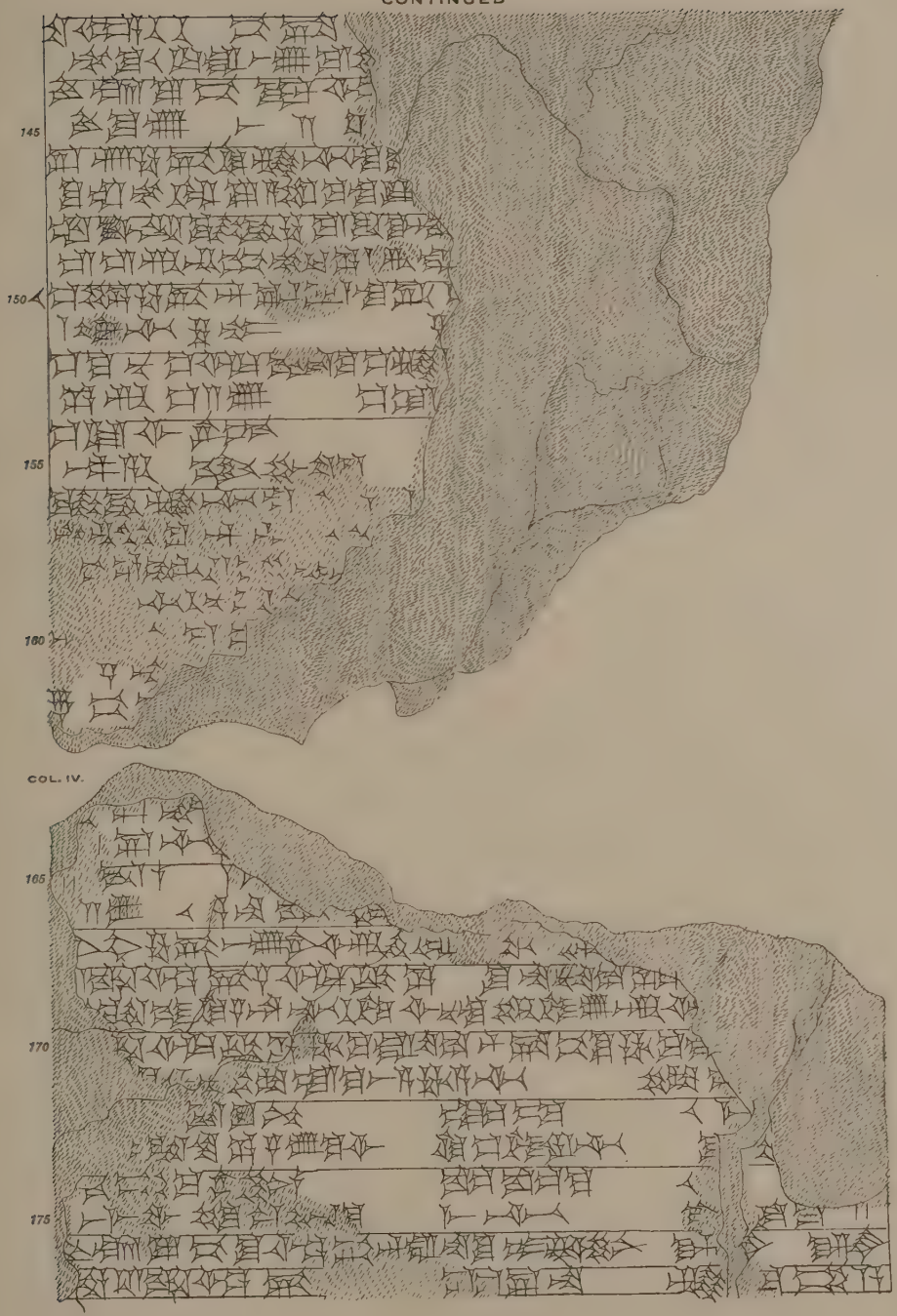

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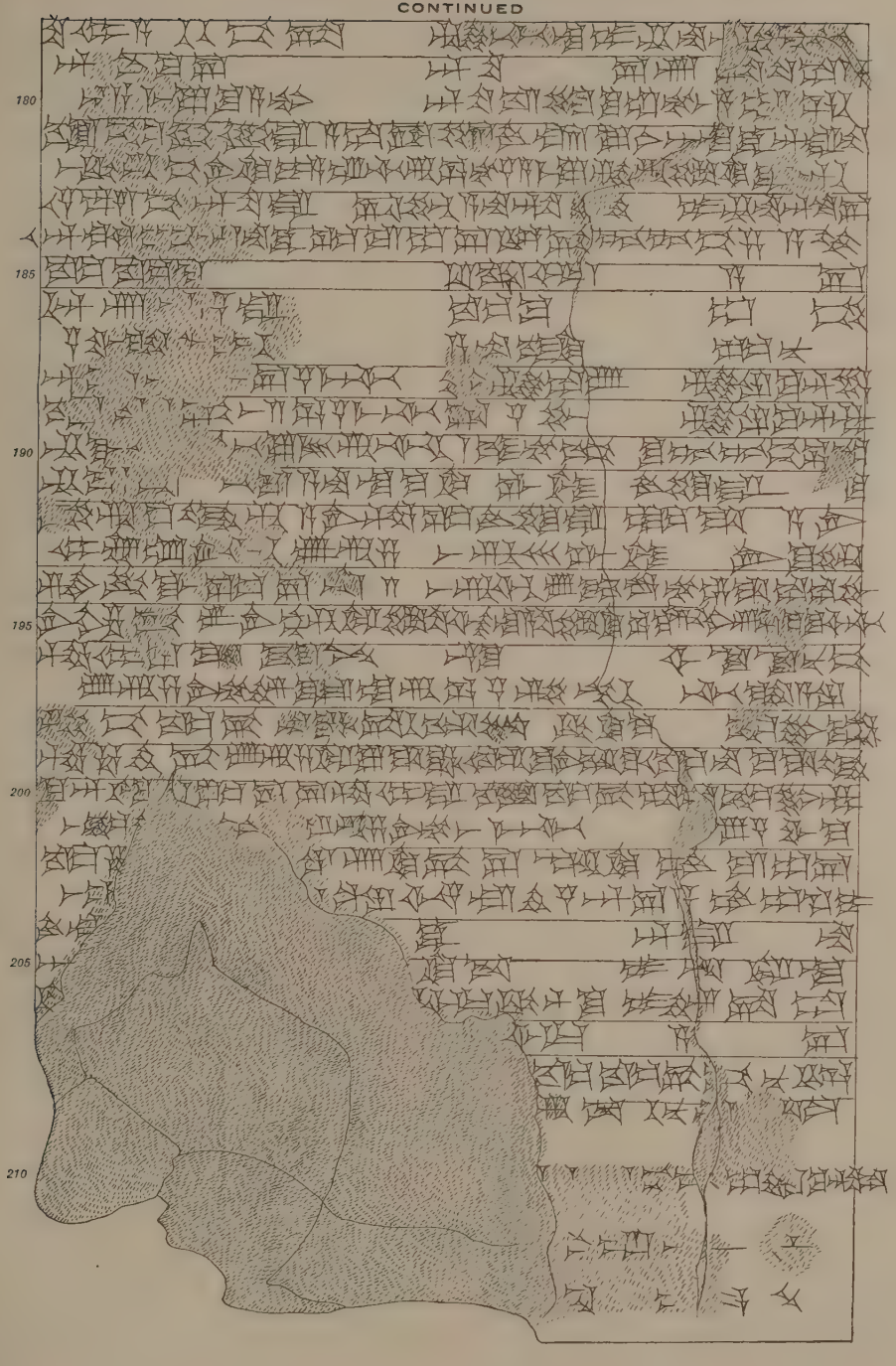

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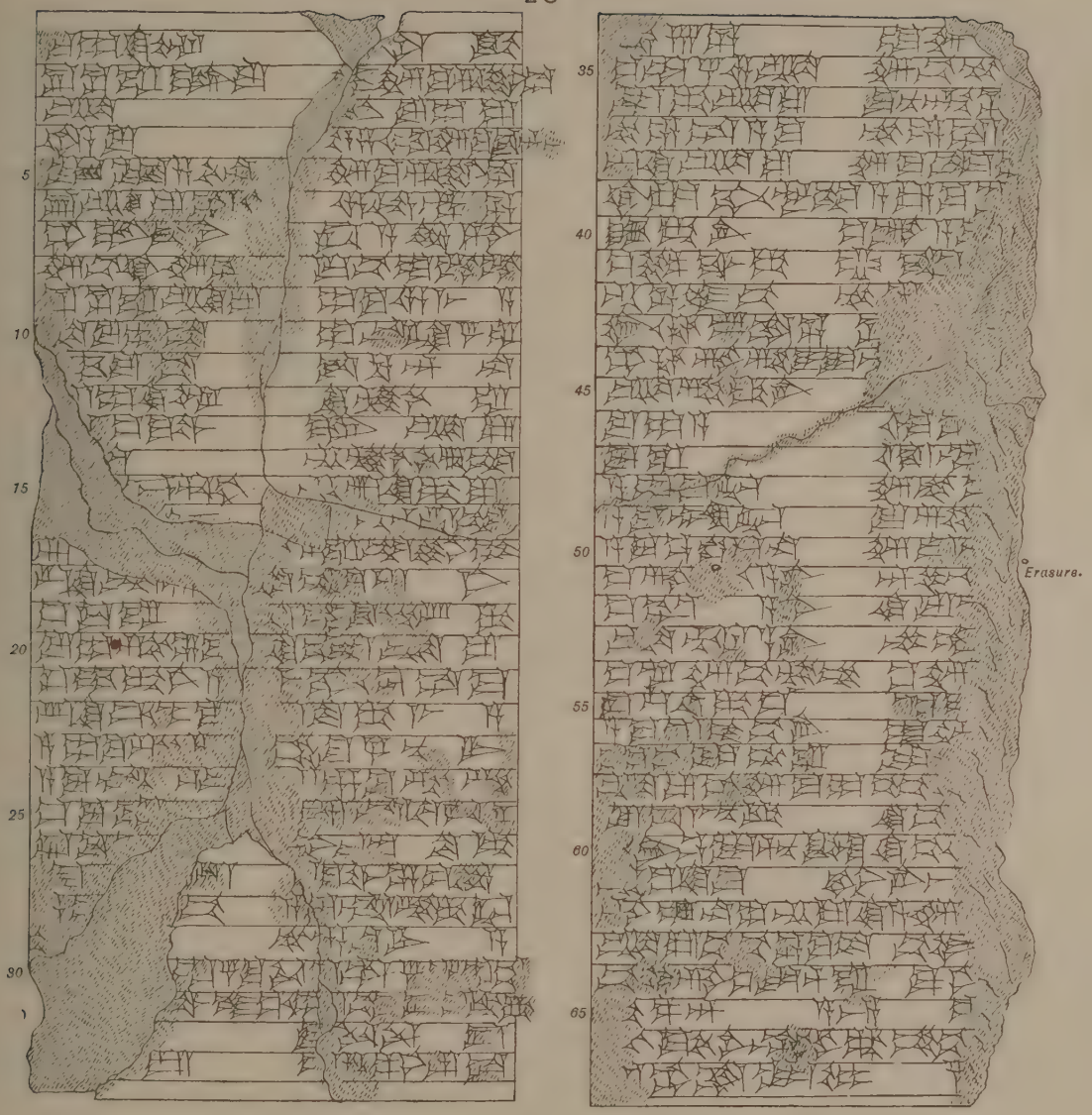

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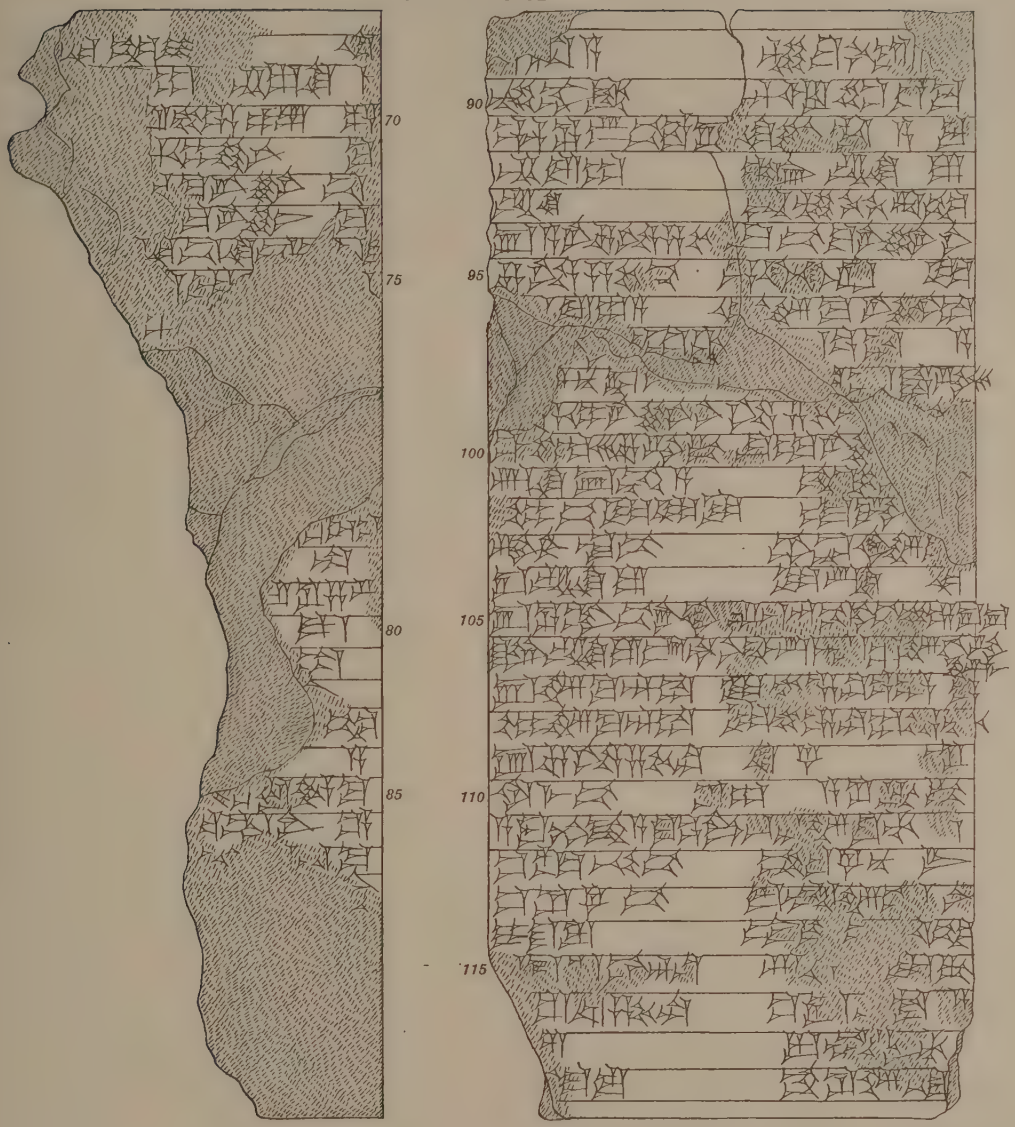

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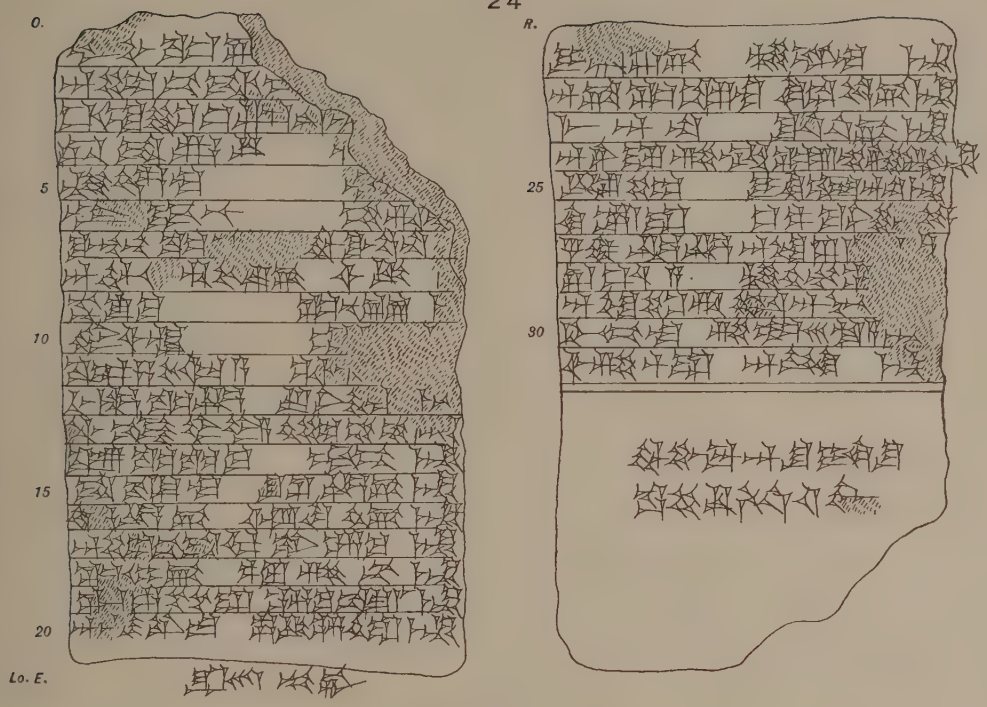

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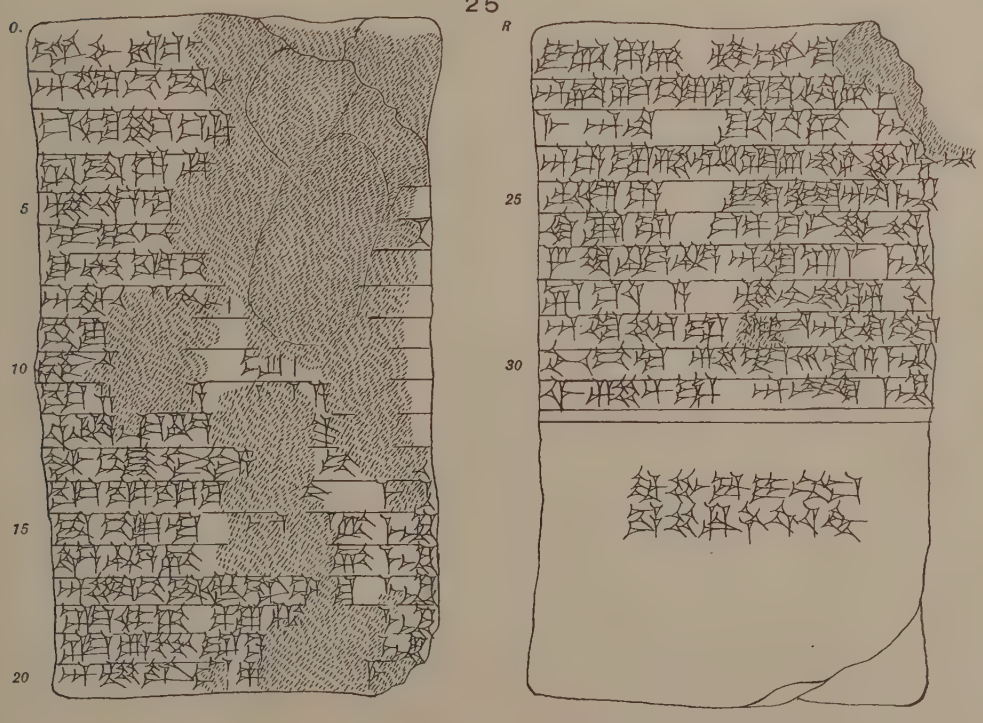

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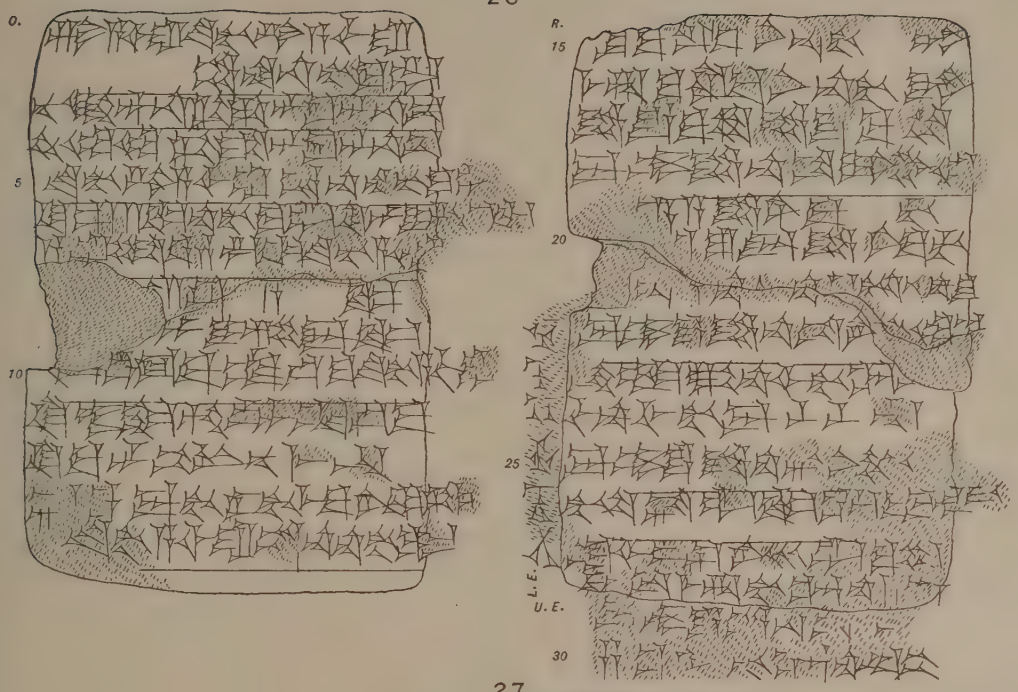

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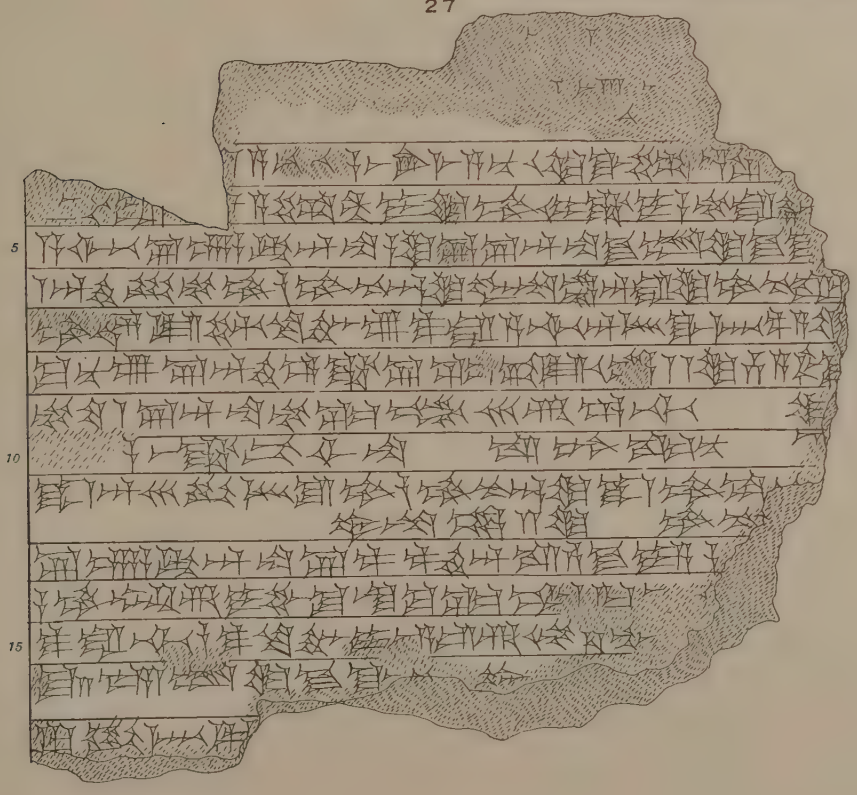

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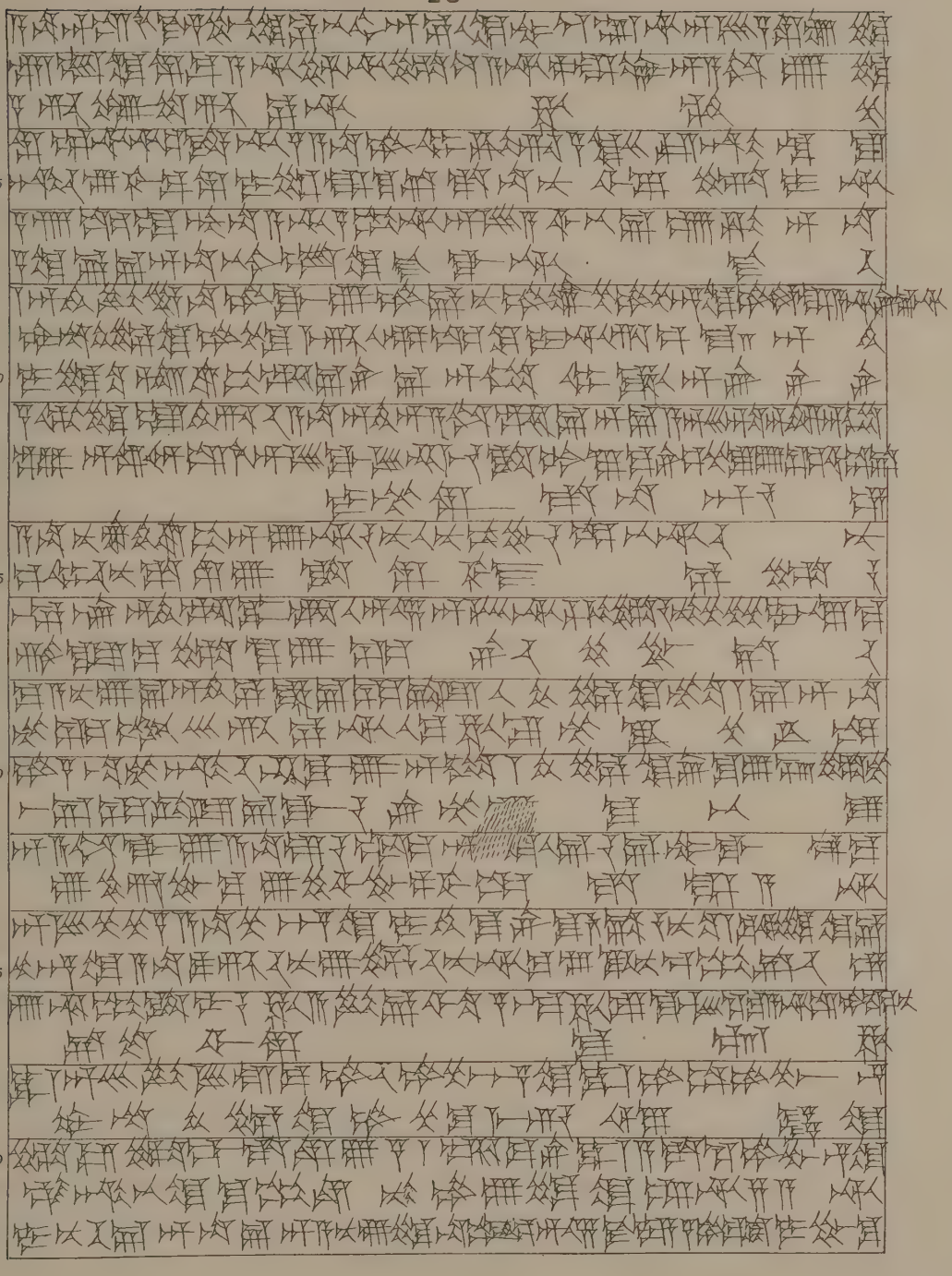

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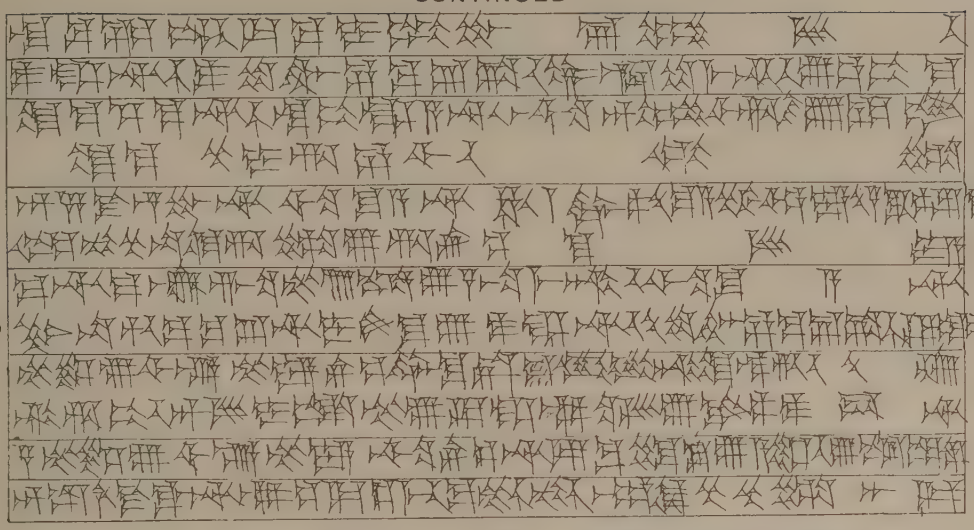

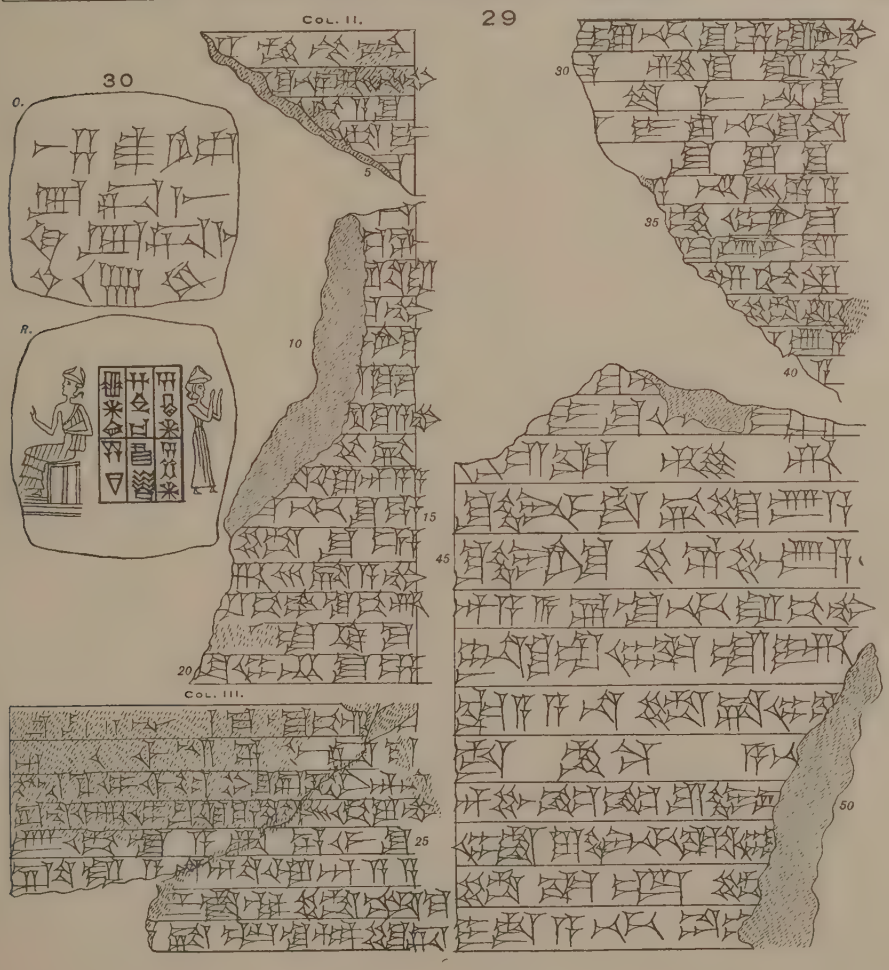

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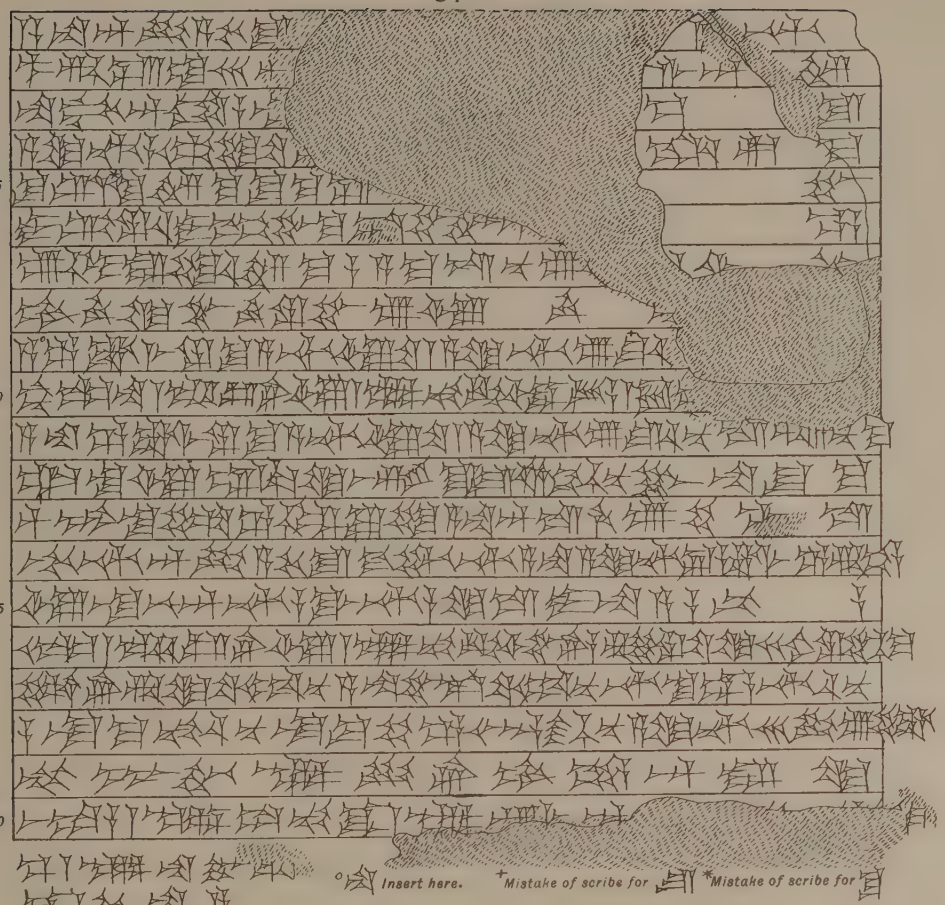
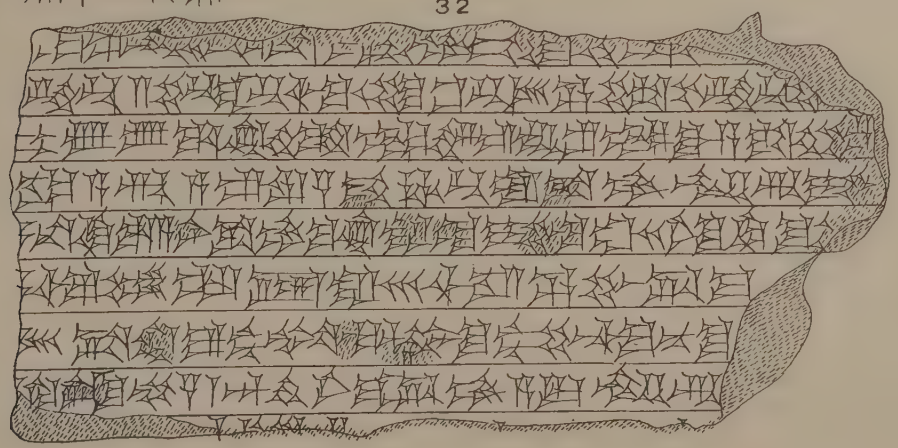


L. E.

° Insert here. + Mistake of scribe for 𒌋 * Mistake of scribe for 𒌋

32



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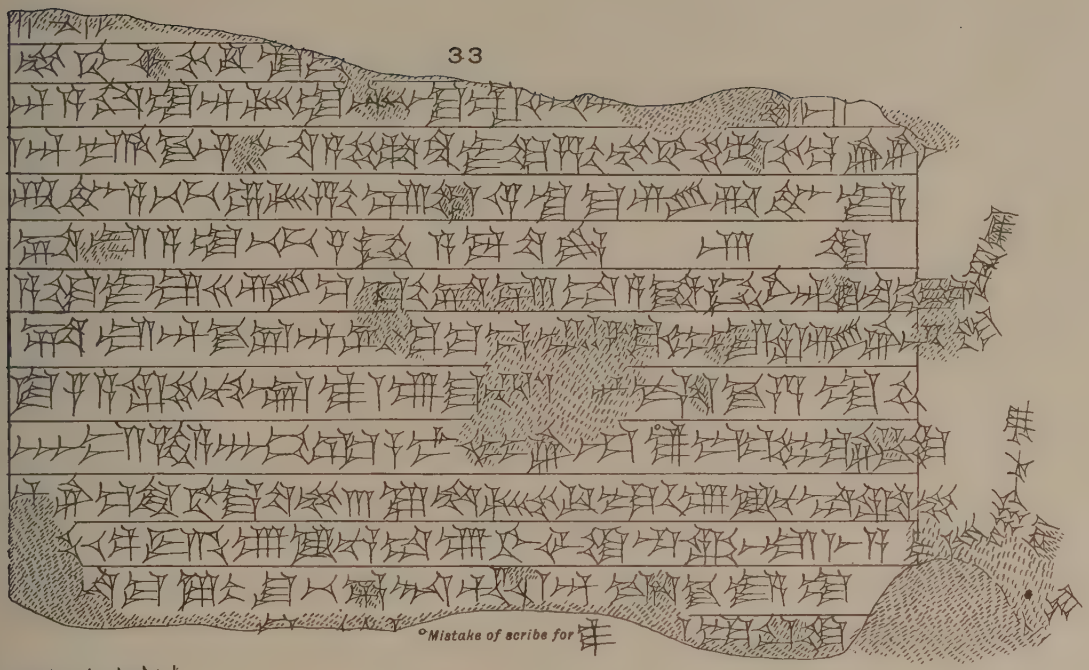
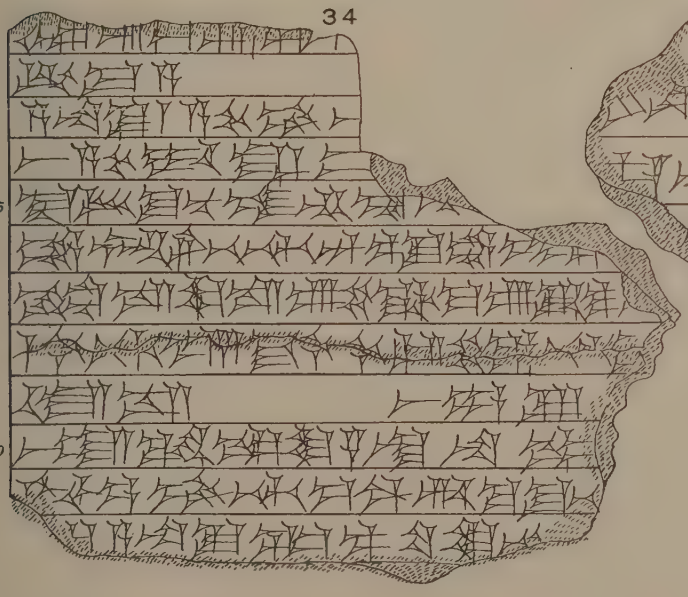


°Mistake of scribe for

E. 15

34



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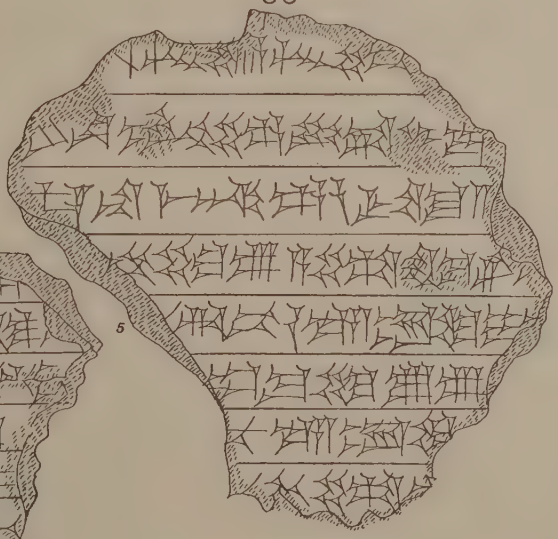

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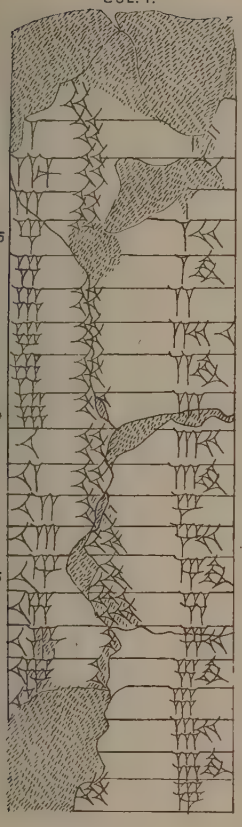

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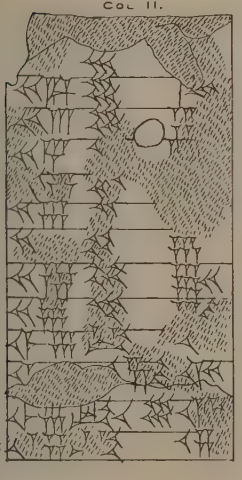

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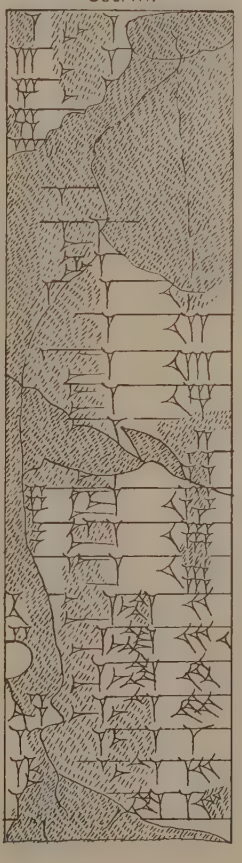
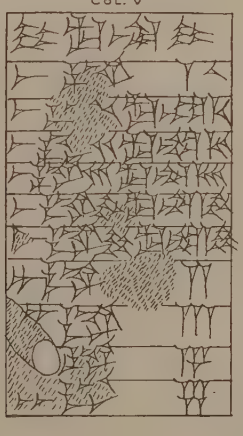
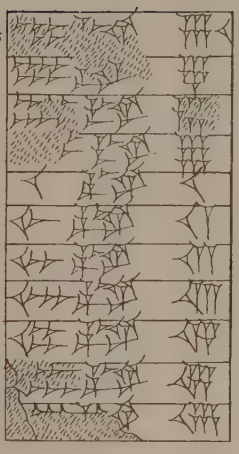


Col. IV

Col. V





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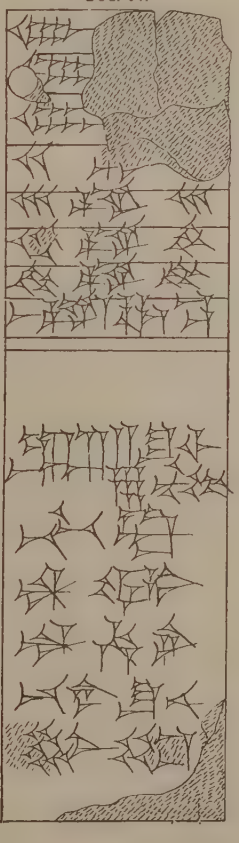

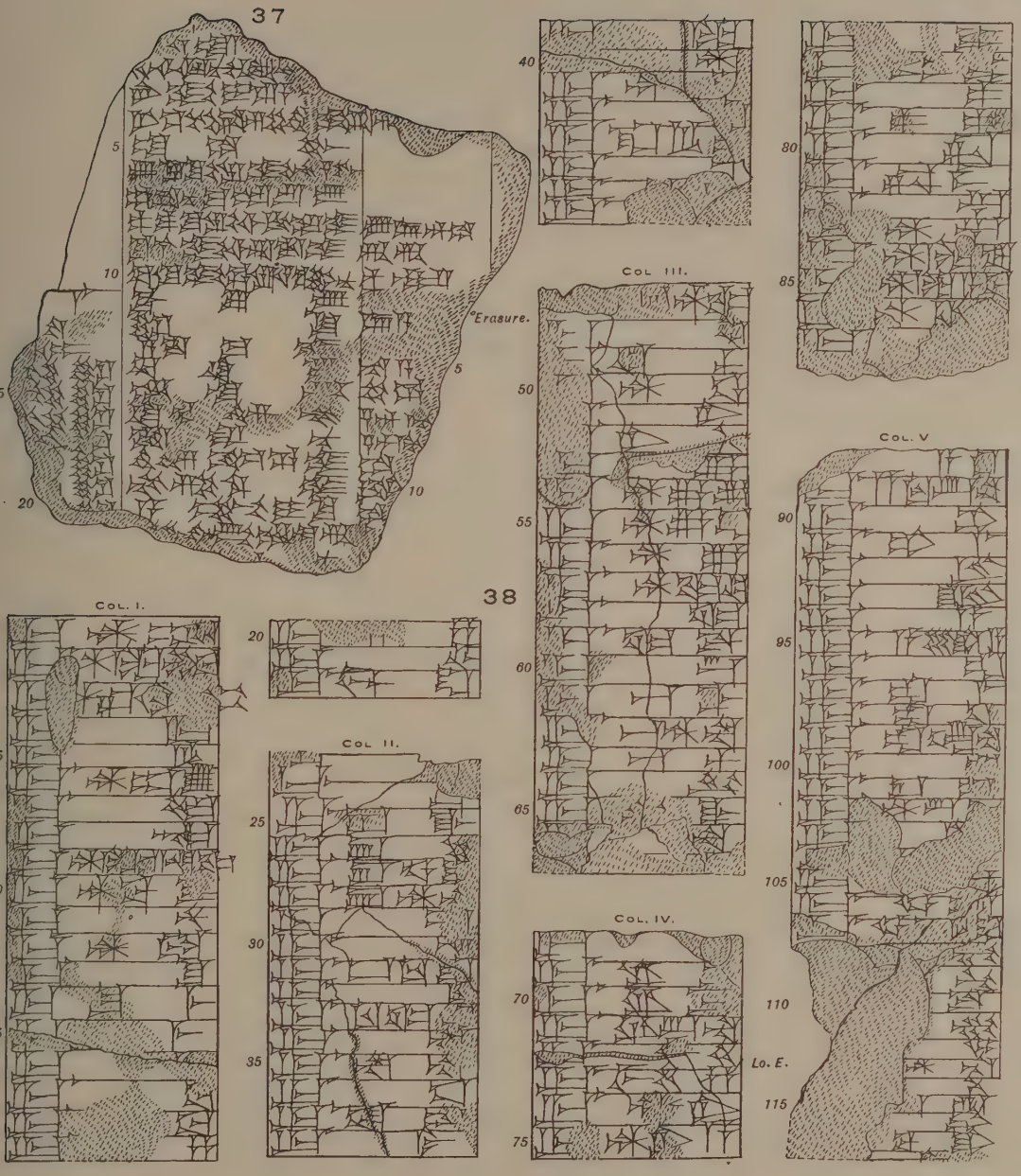
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Col. II.
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Col. III.
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Col. IV.
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Col. V.
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Lo. E.
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39

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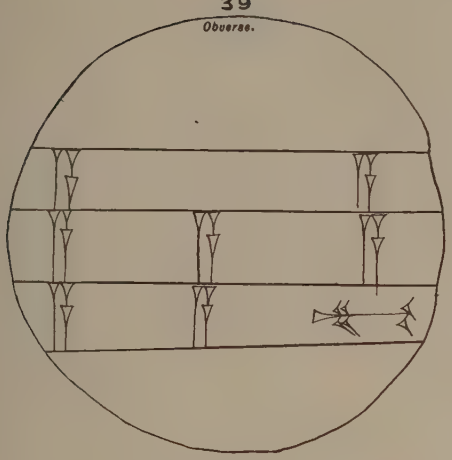

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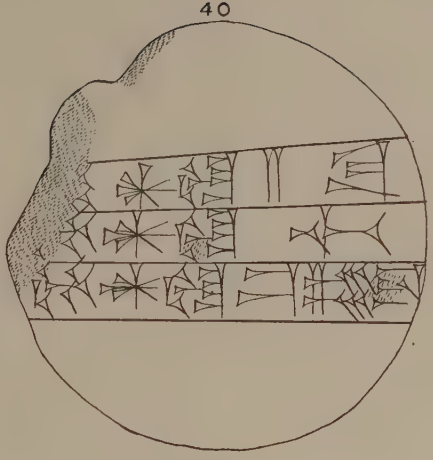

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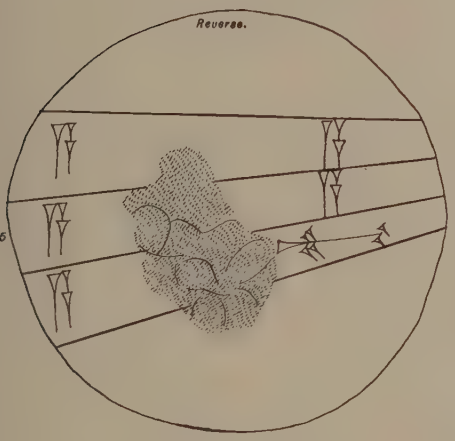

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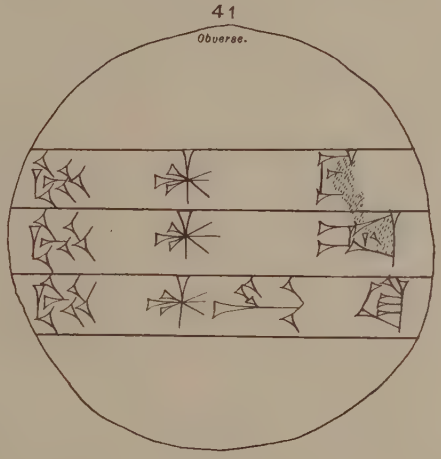

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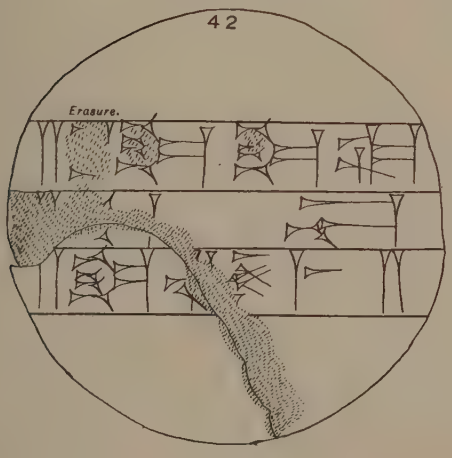

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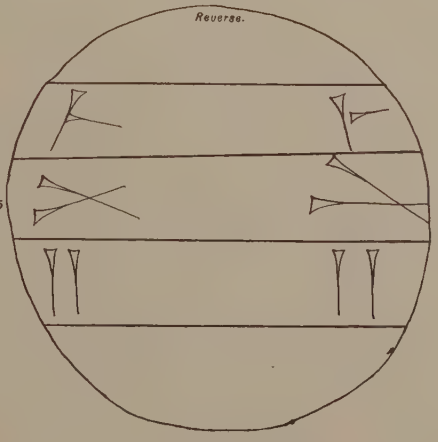

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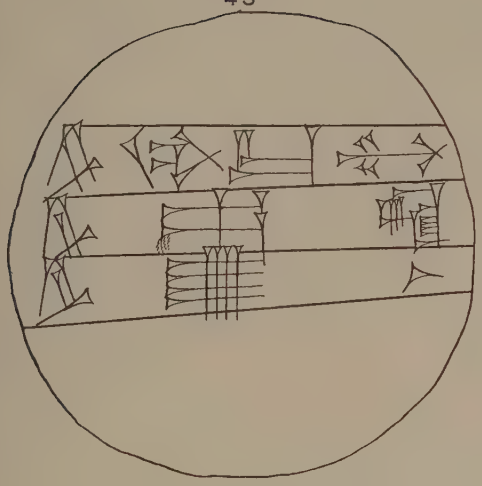

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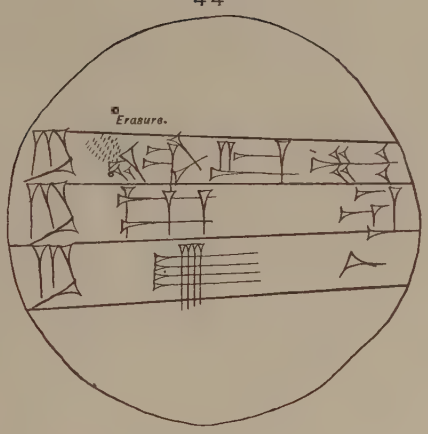

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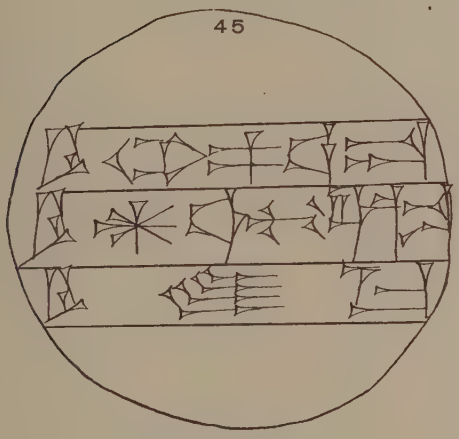

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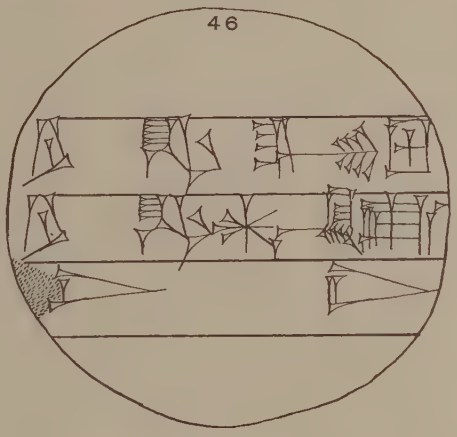

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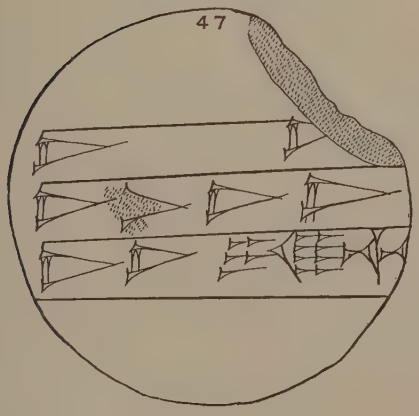

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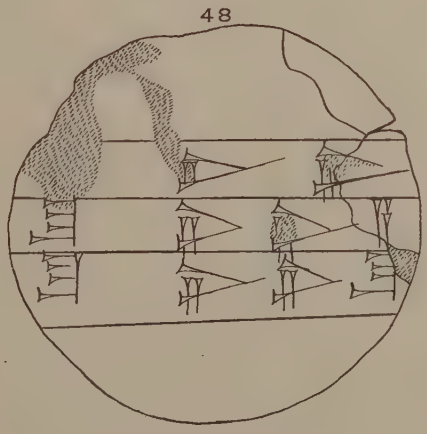

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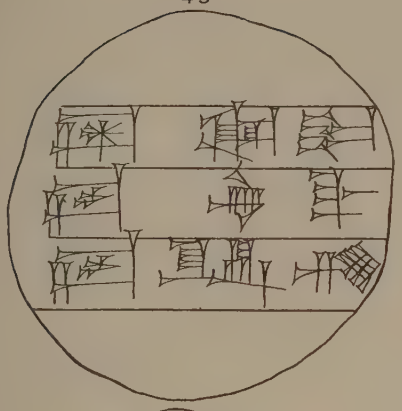

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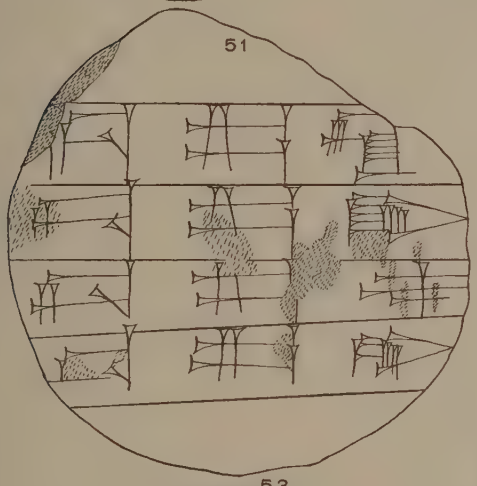

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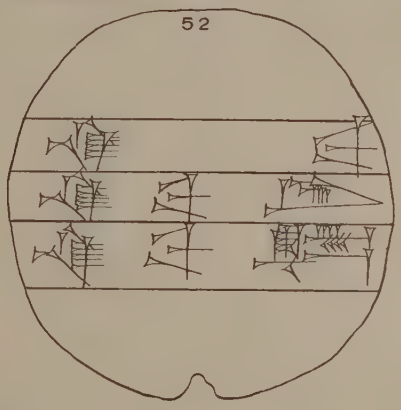

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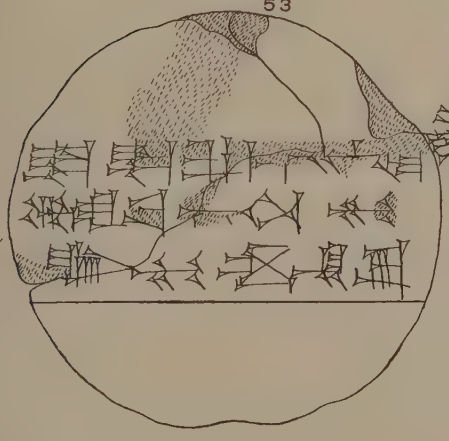

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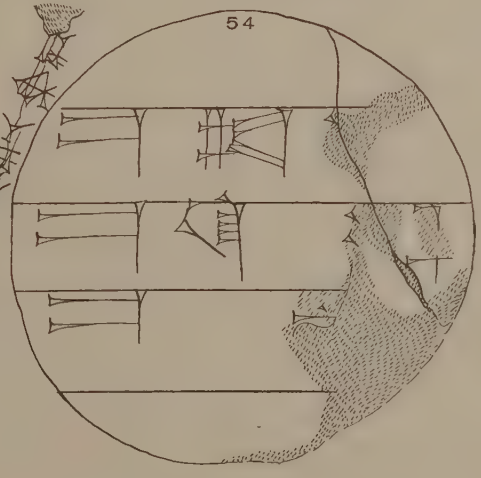

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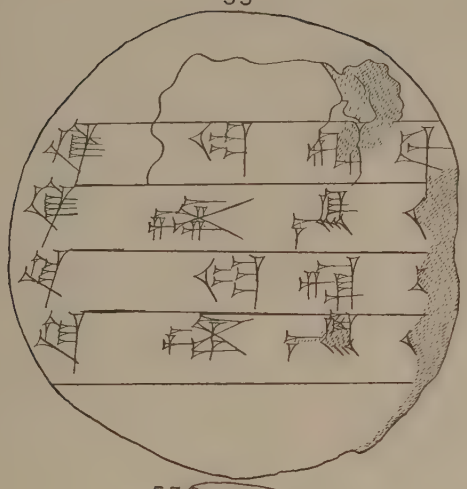

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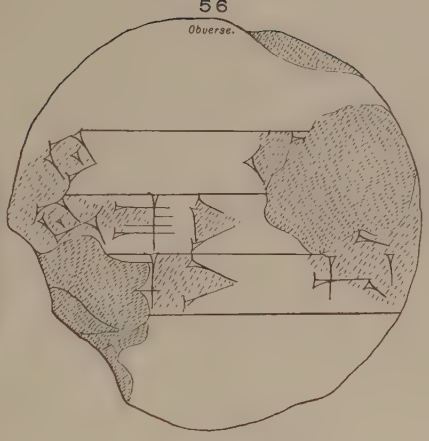

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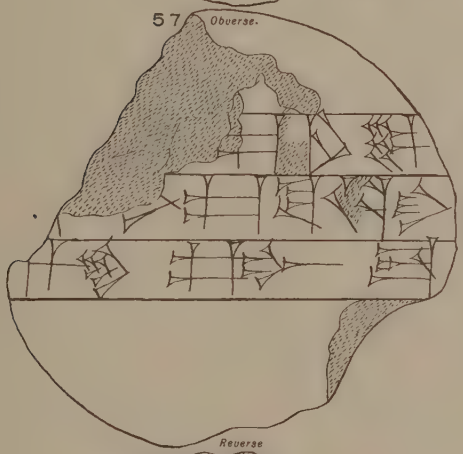

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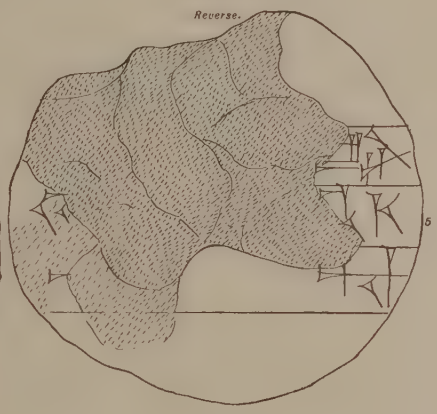

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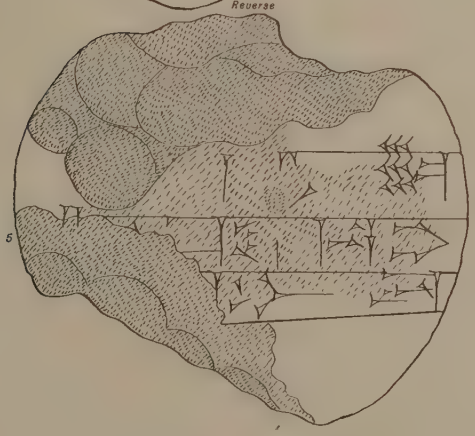

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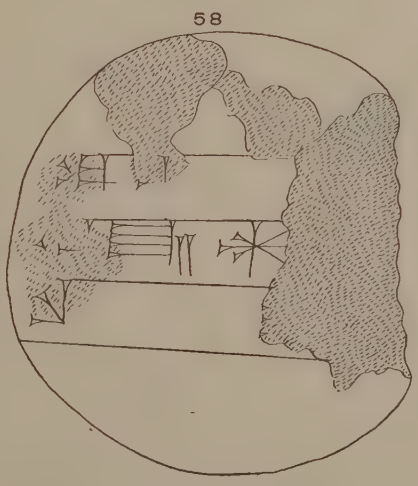

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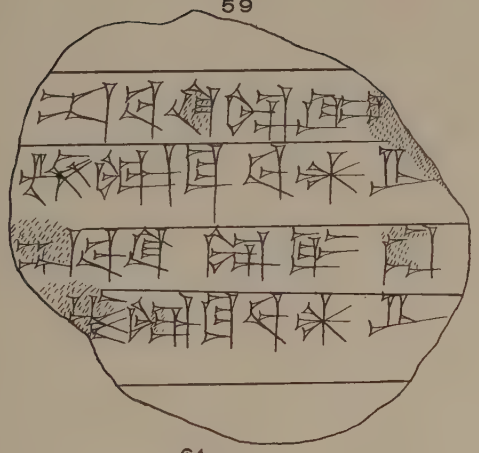

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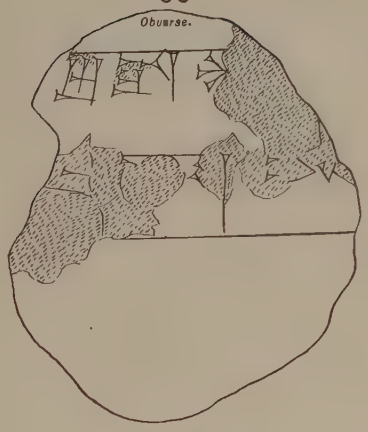

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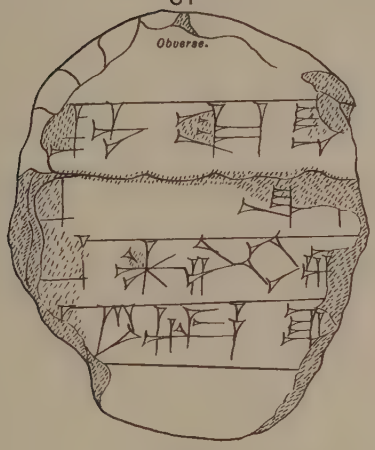

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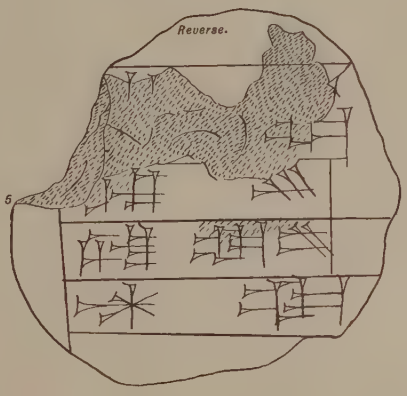

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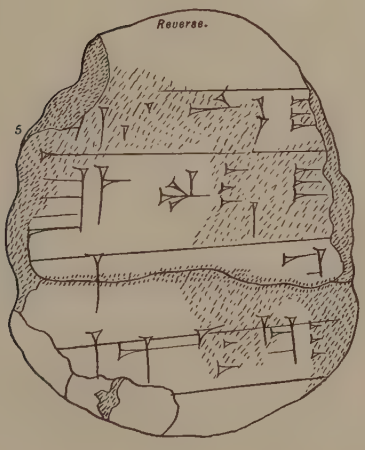

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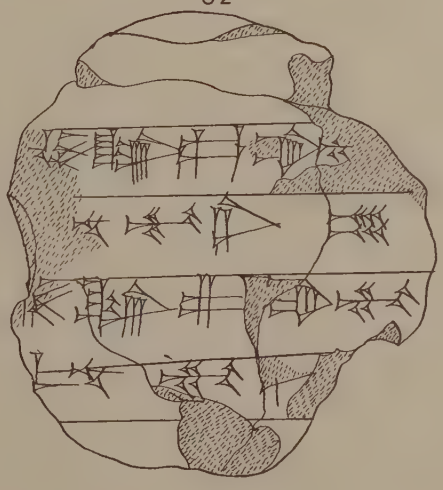

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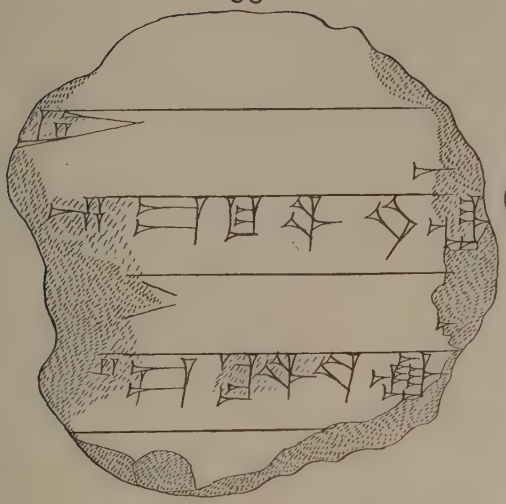

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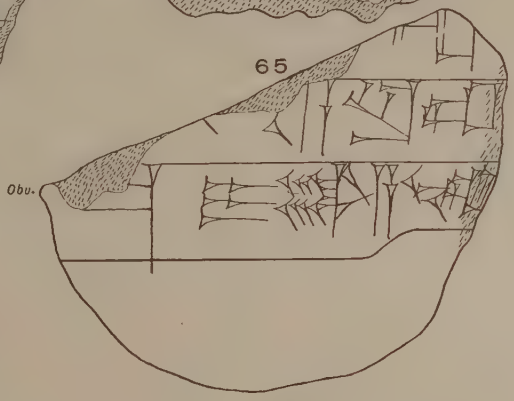

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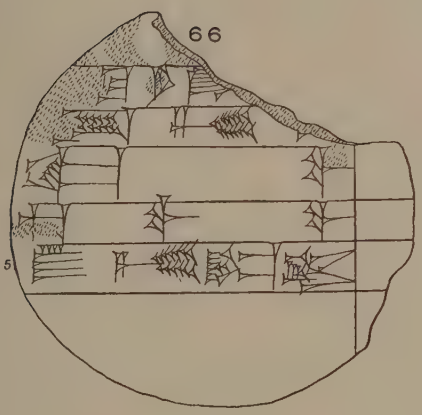

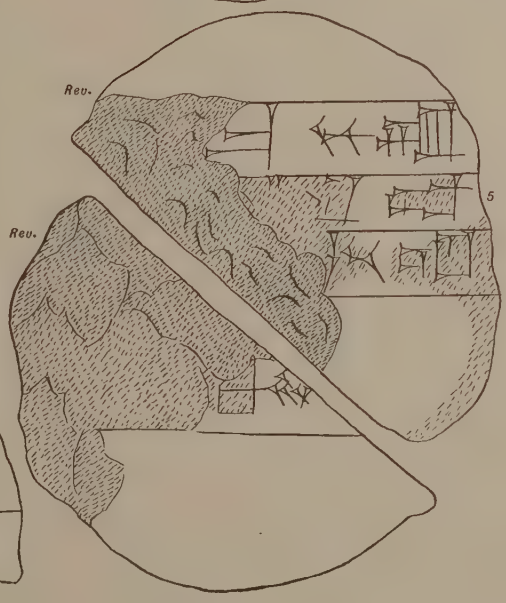

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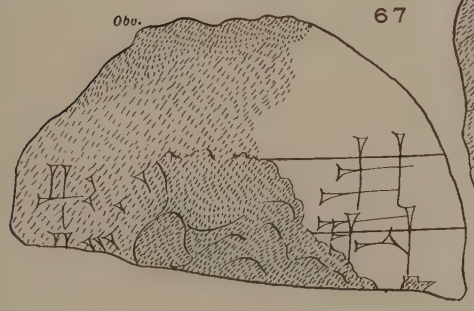

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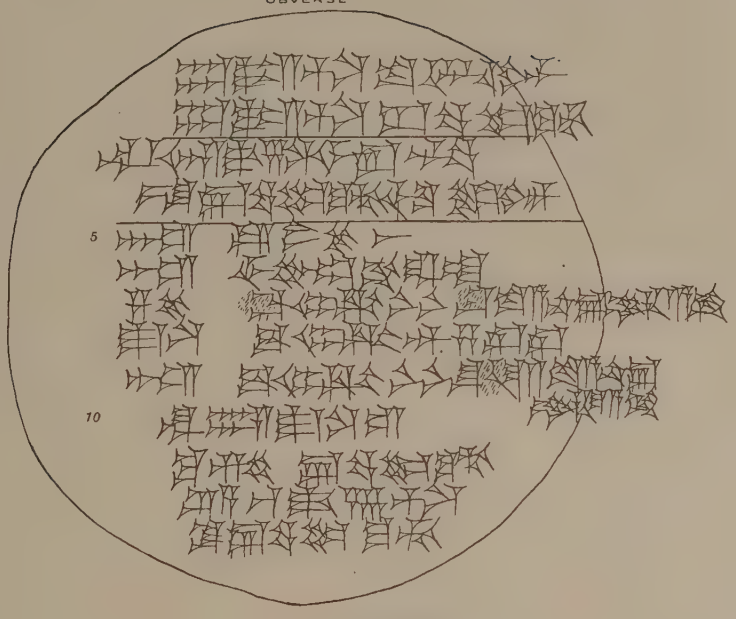

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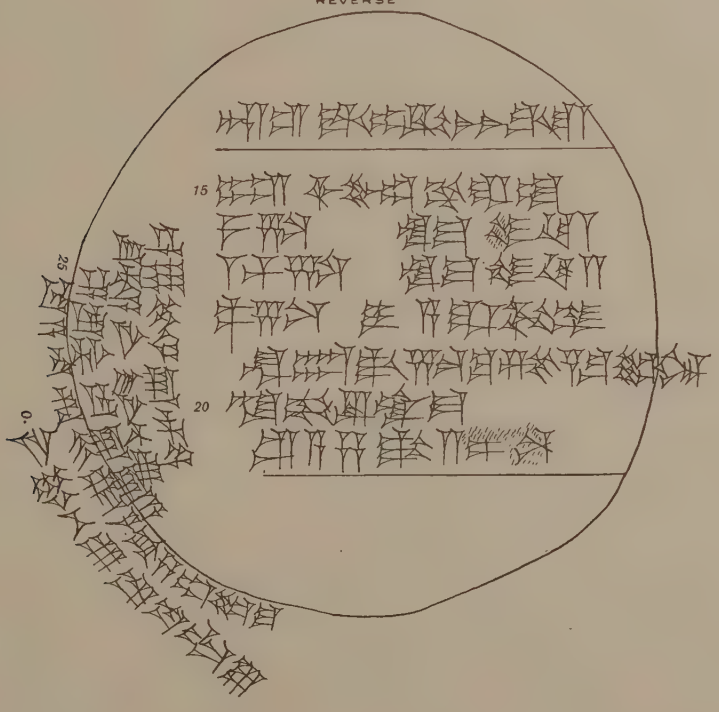

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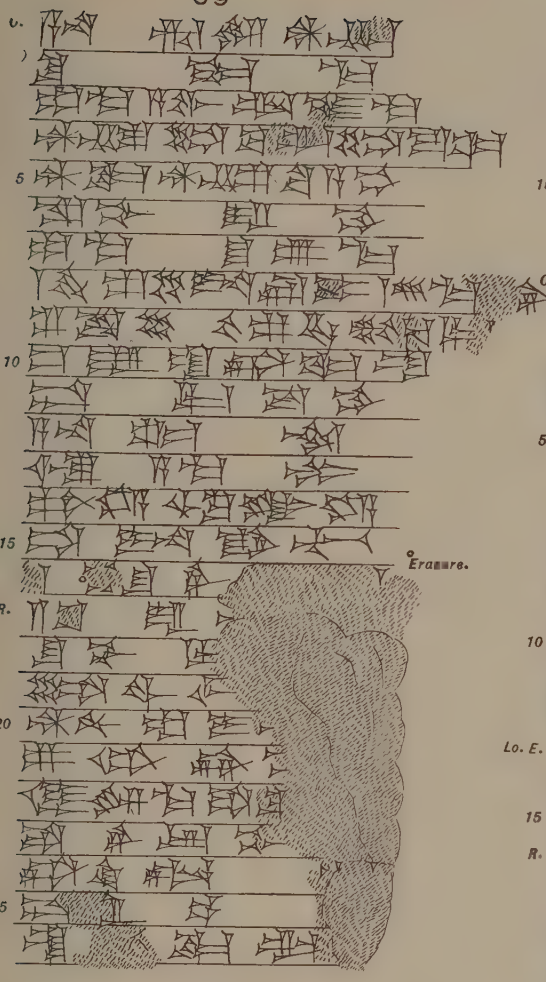

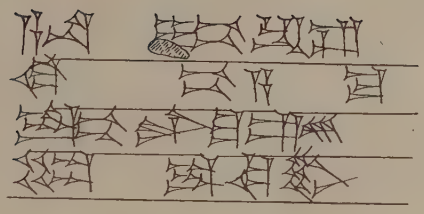

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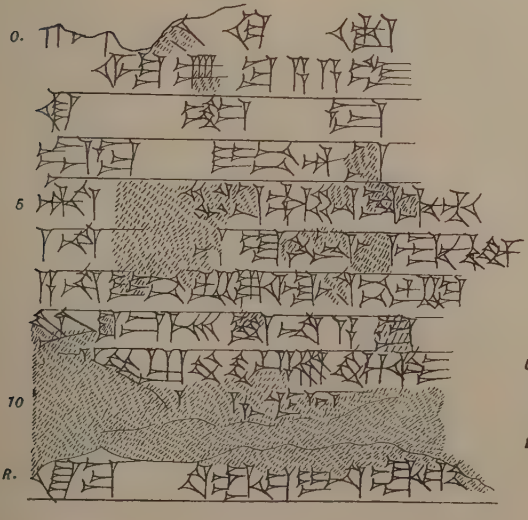

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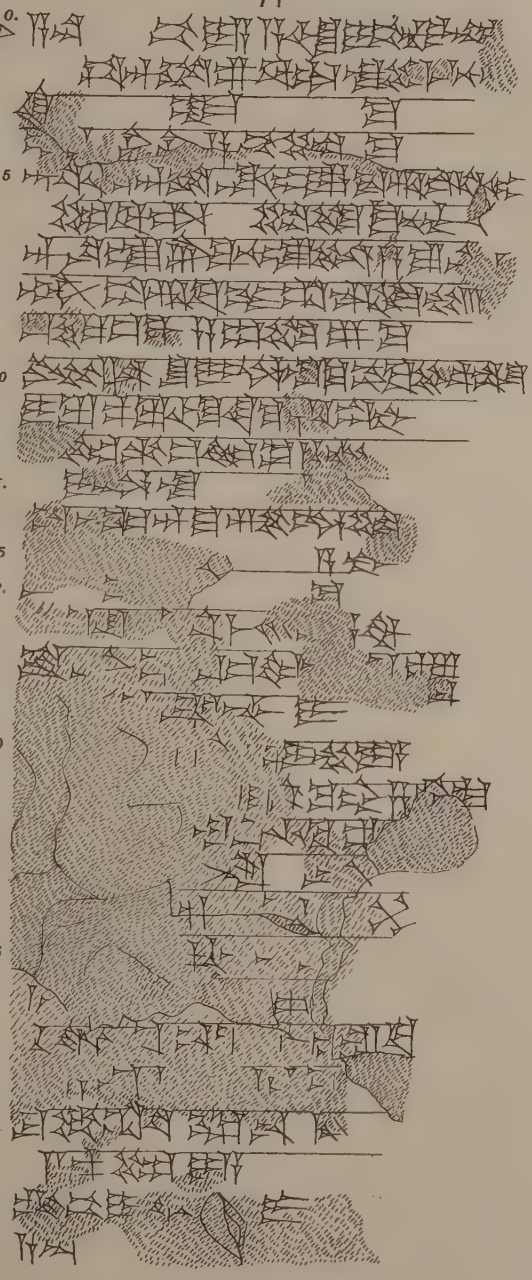

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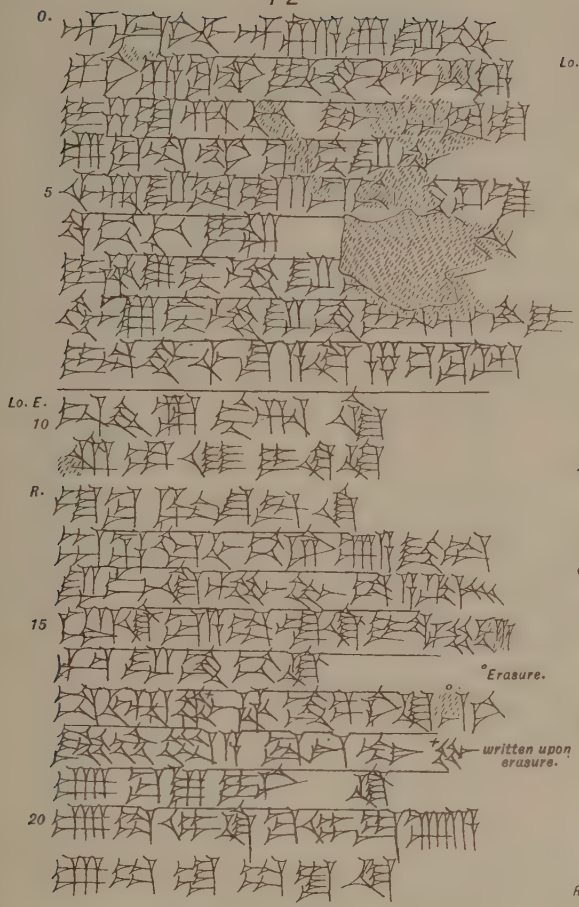
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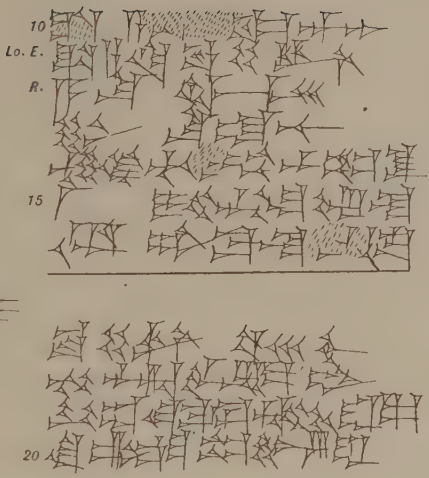
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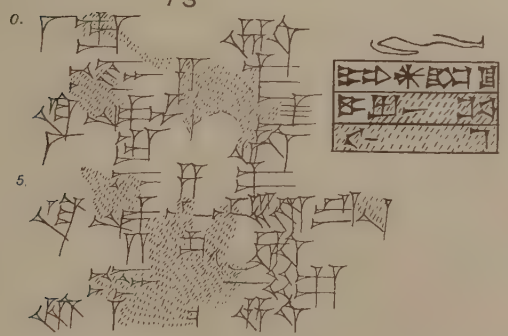
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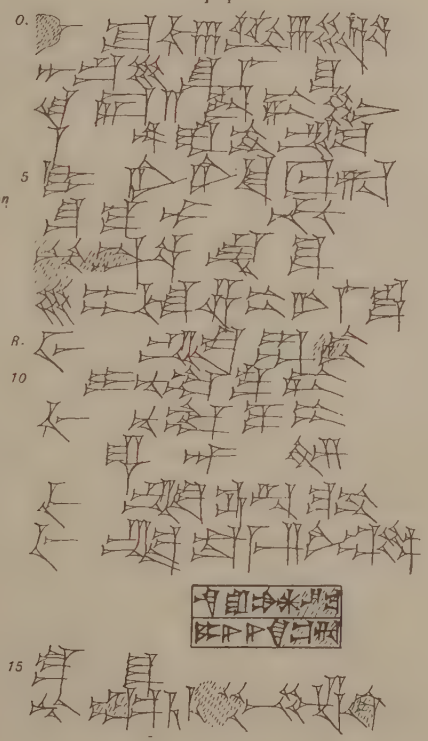
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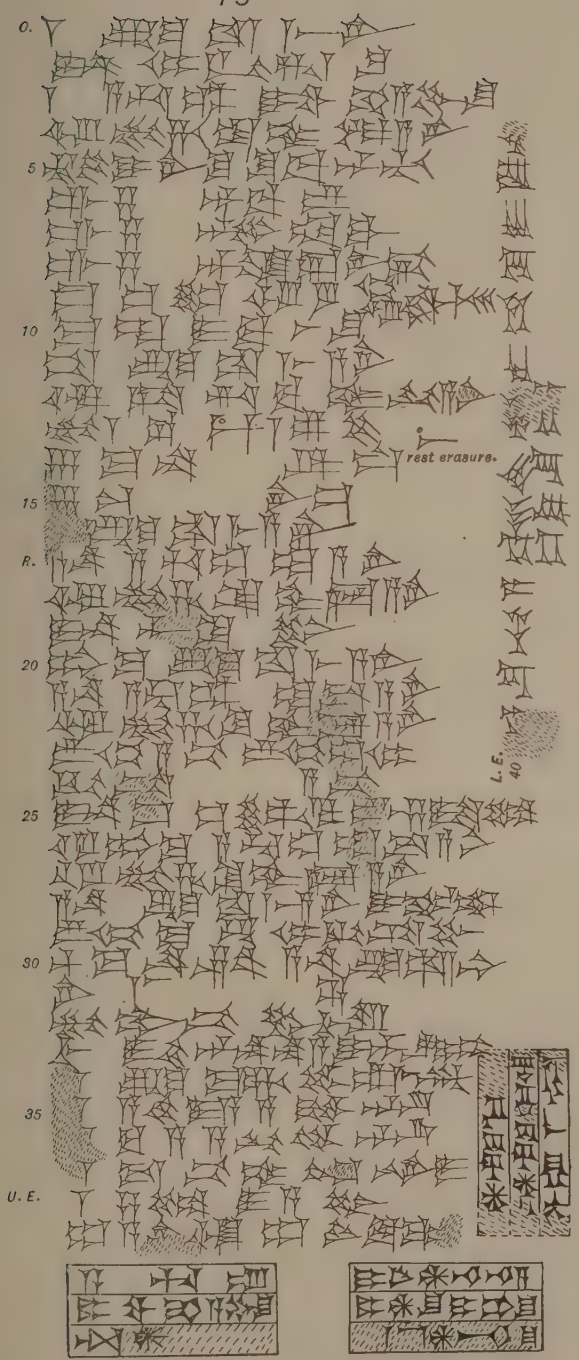

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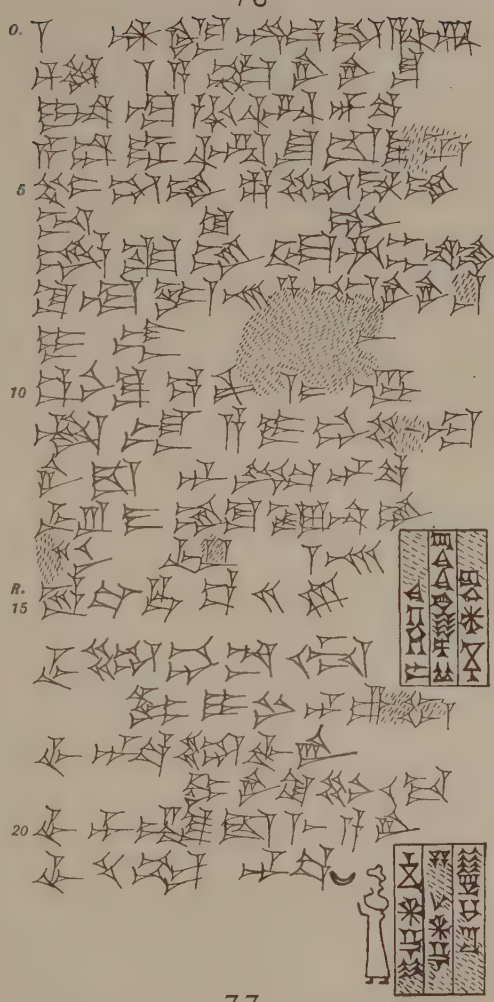

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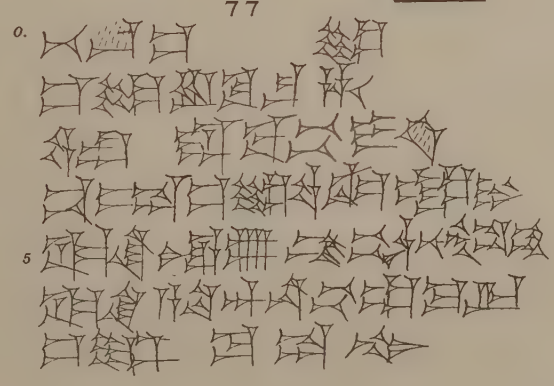

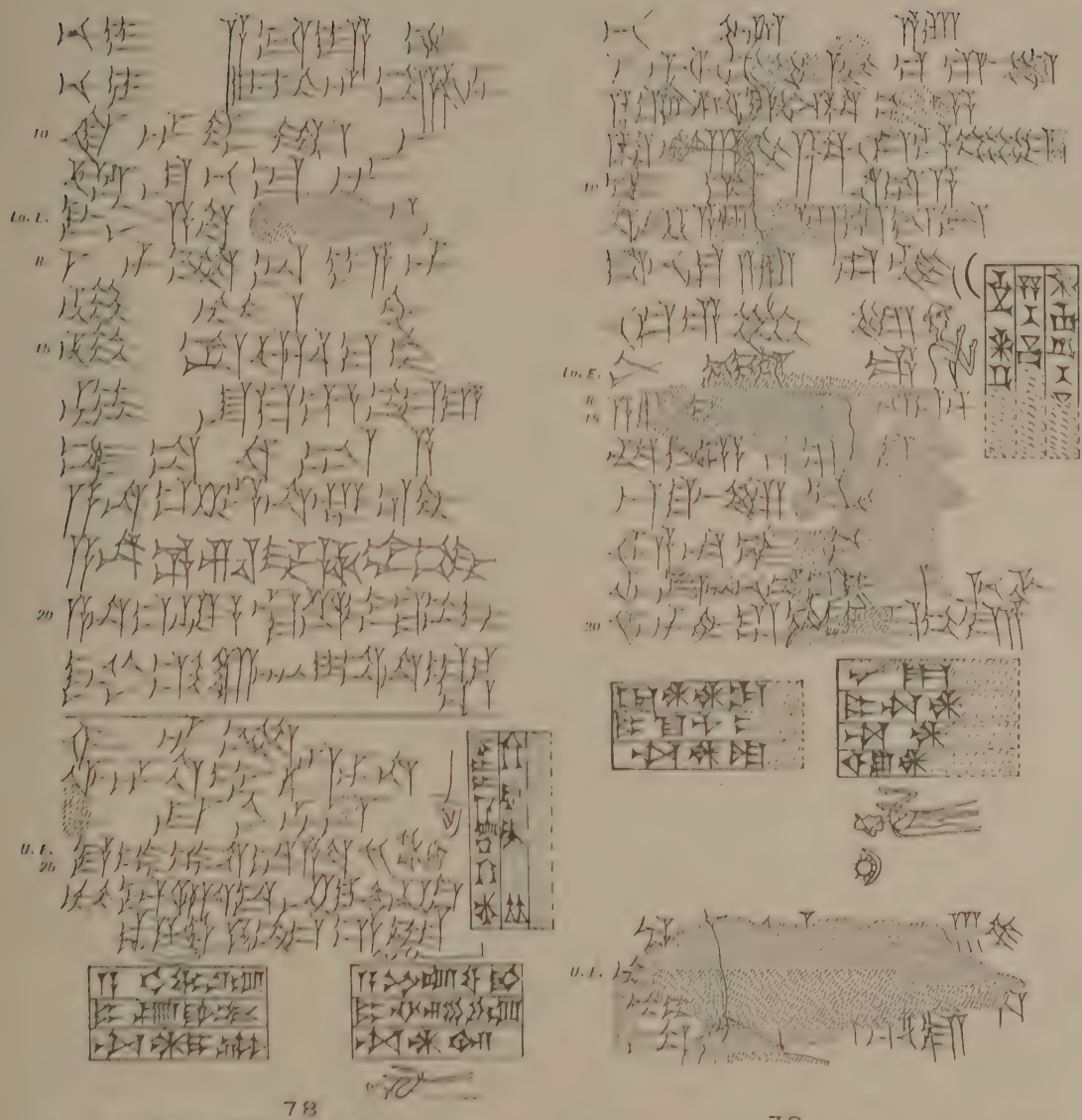

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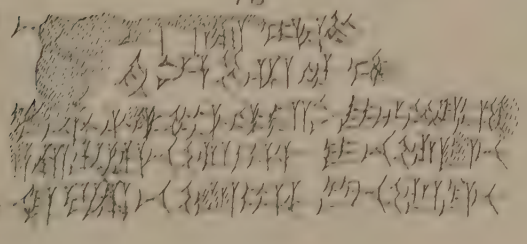

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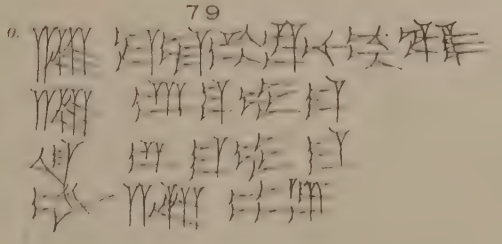

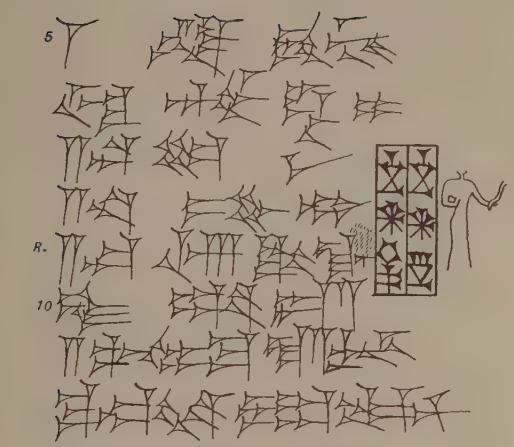

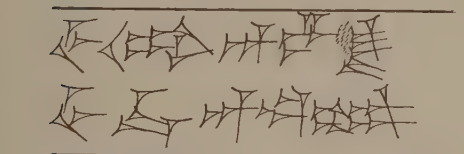

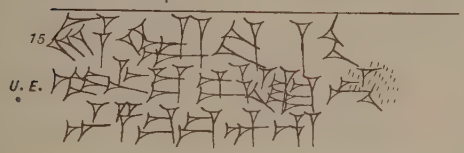

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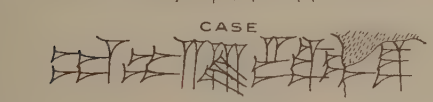

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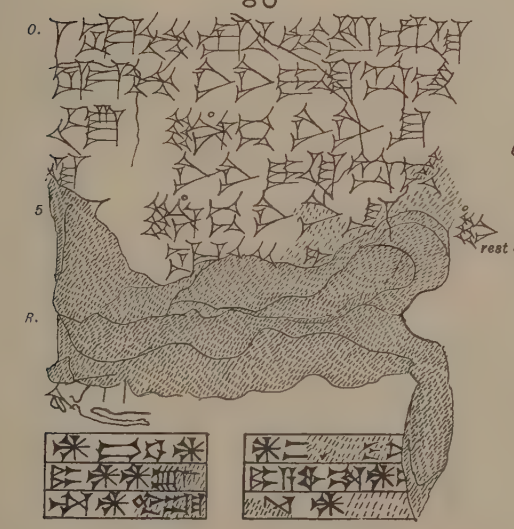

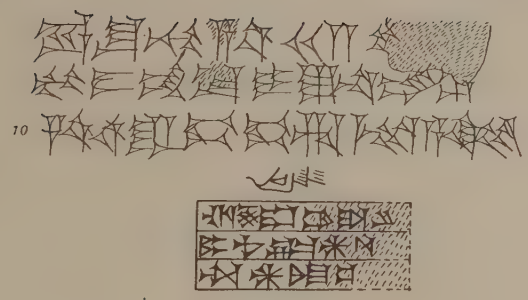

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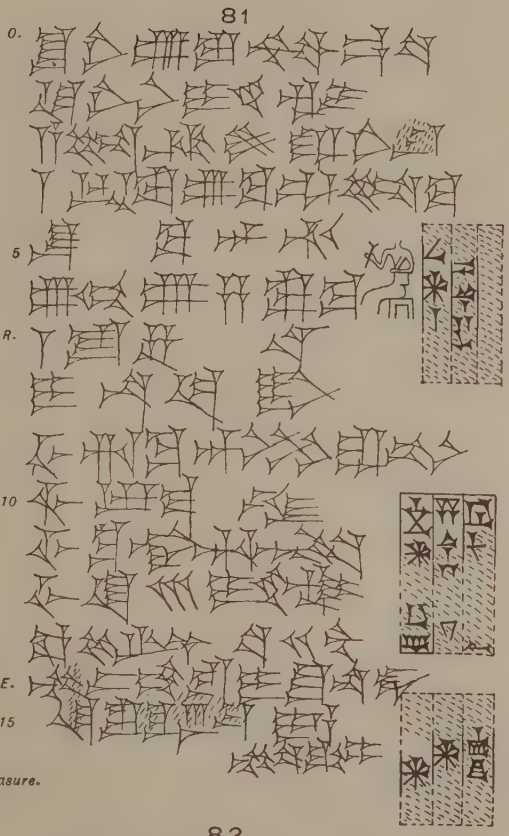

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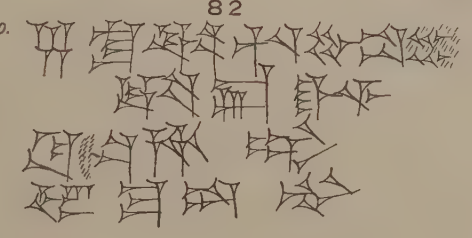

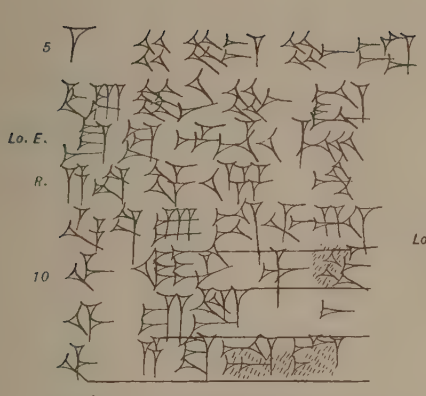
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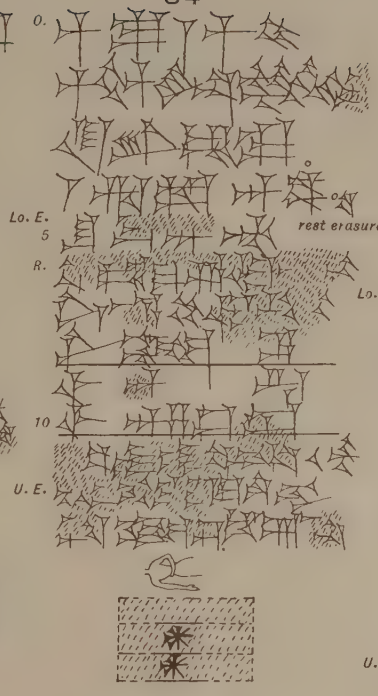
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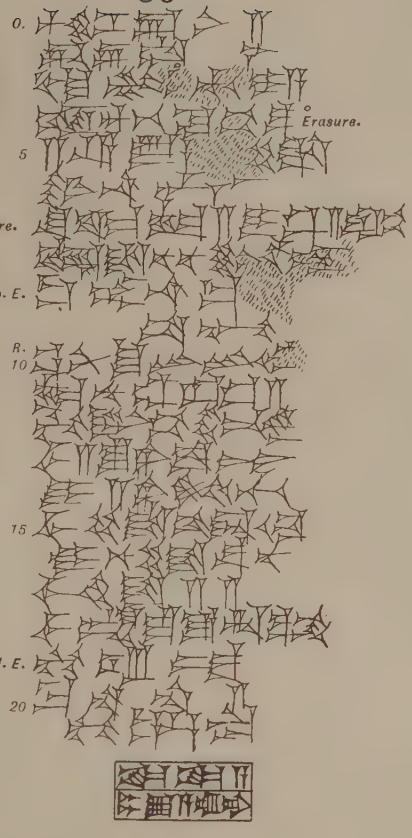
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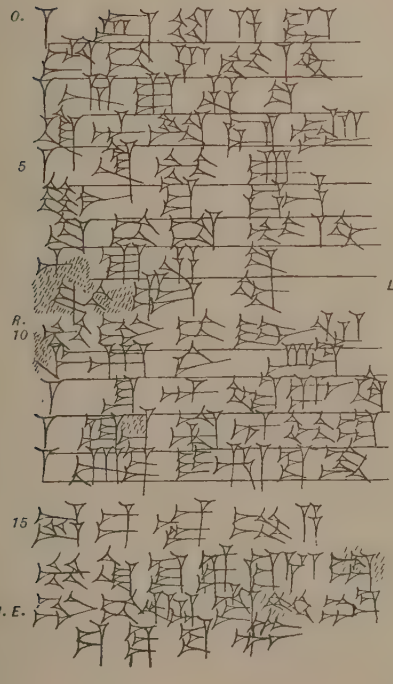
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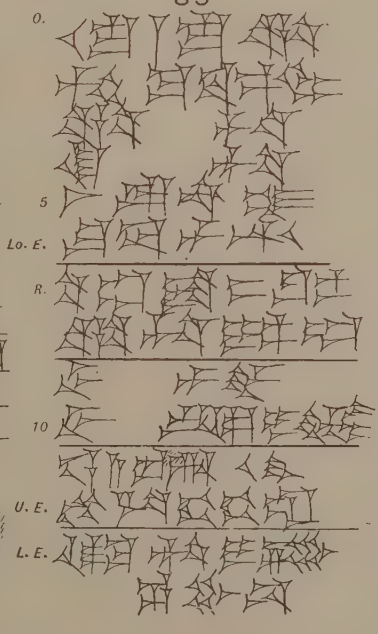
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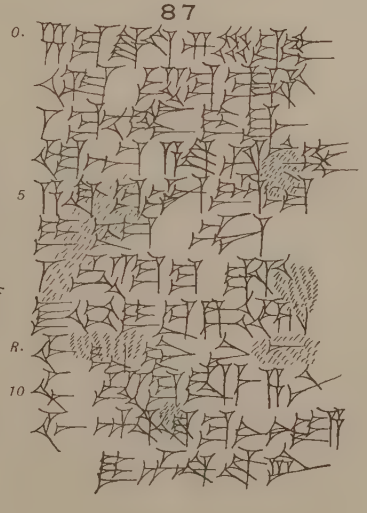
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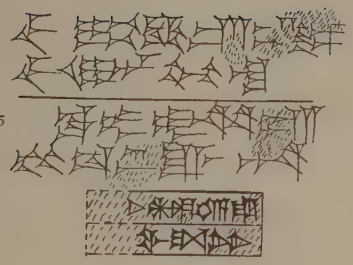
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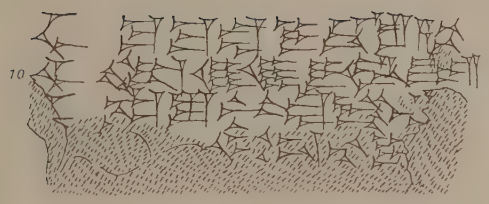
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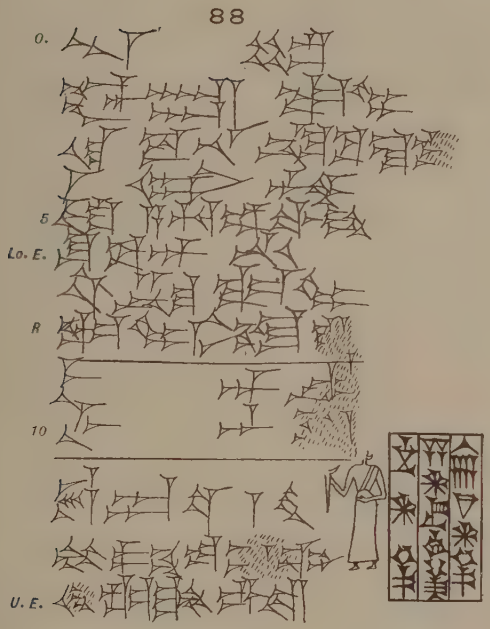
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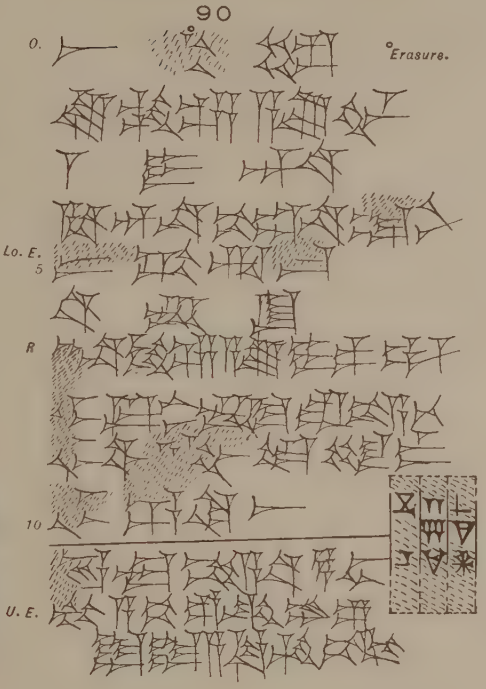
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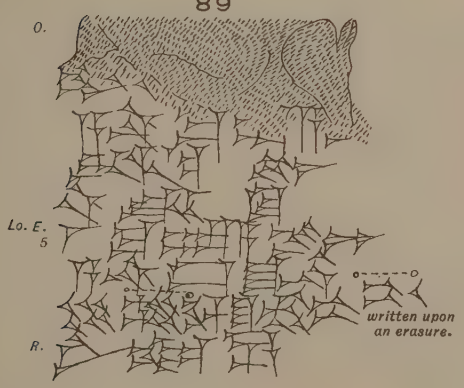
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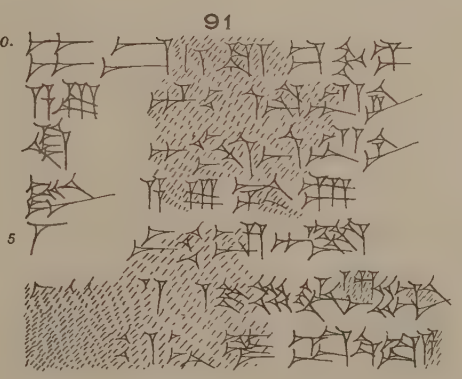
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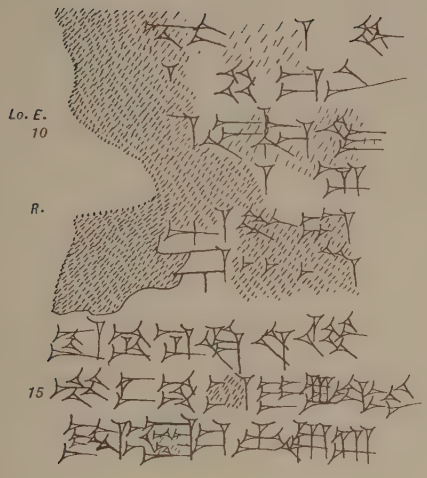

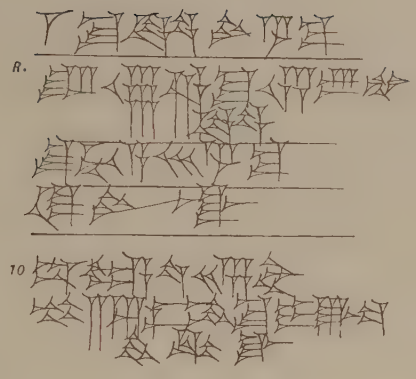

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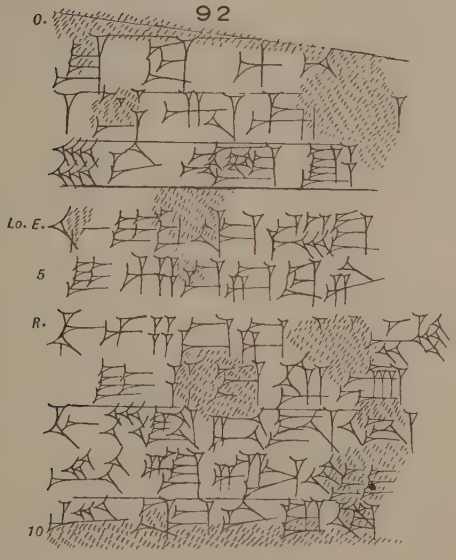

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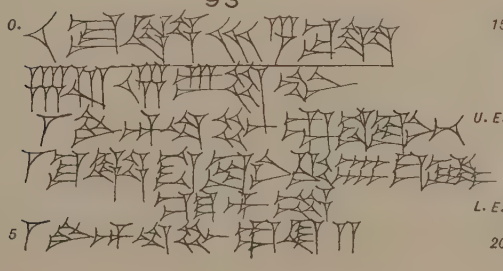

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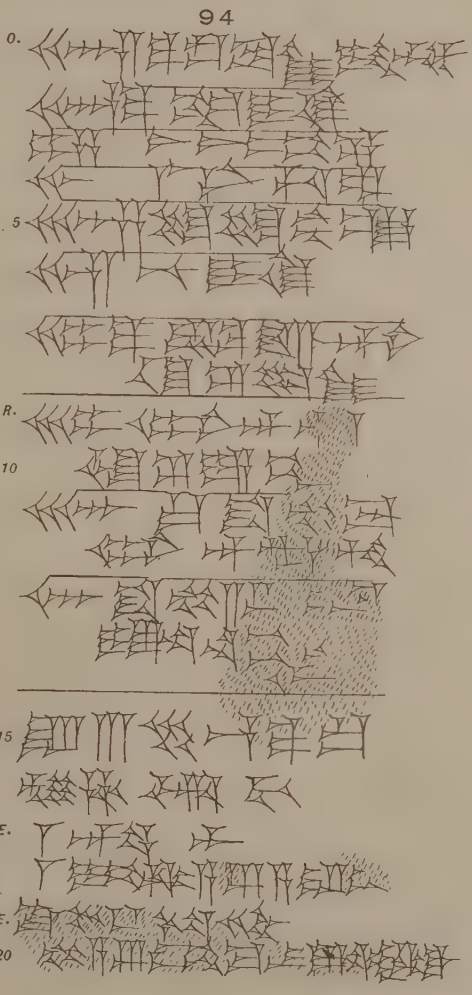

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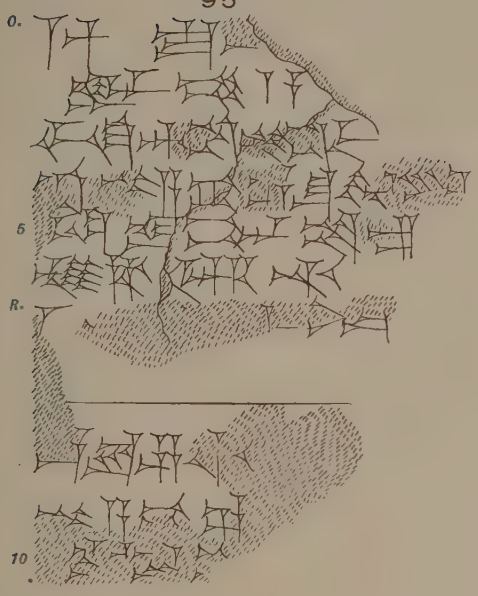

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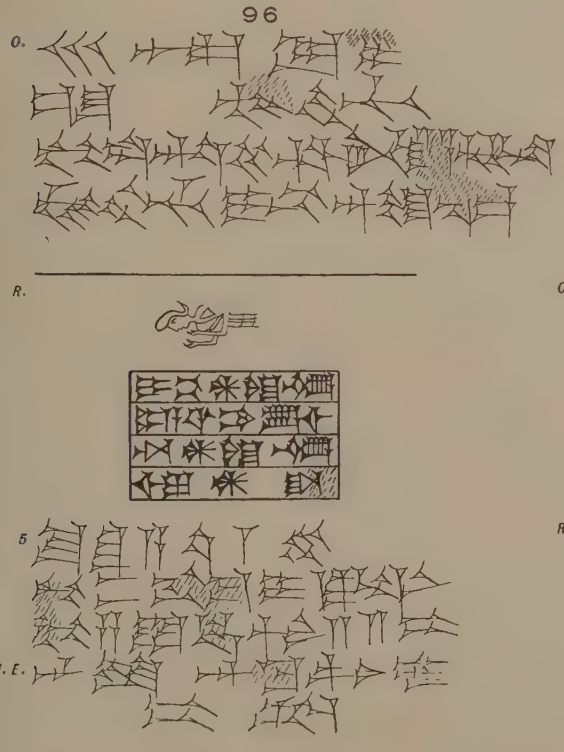

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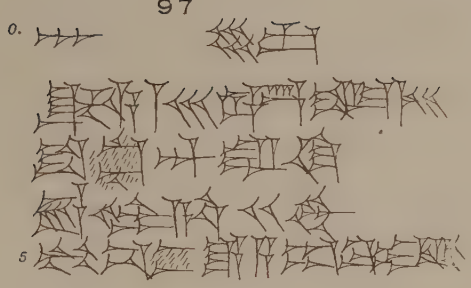

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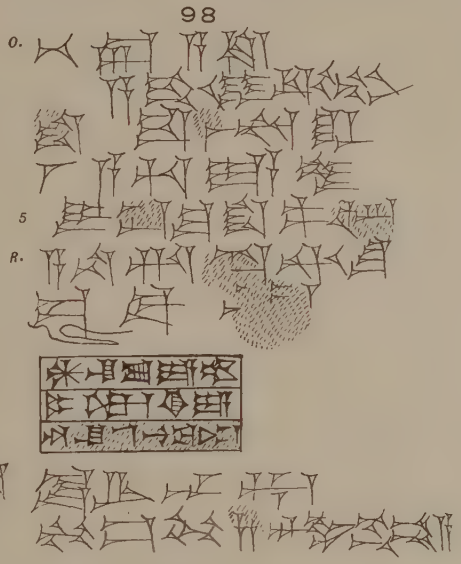

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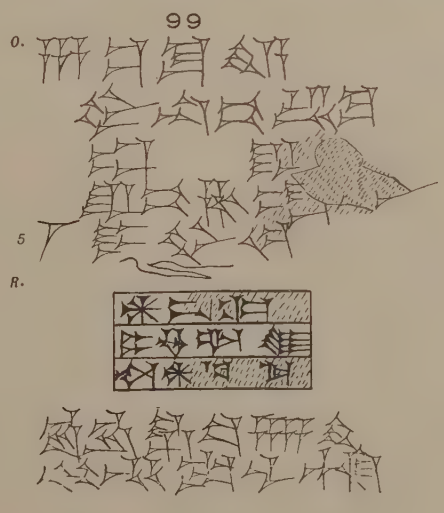

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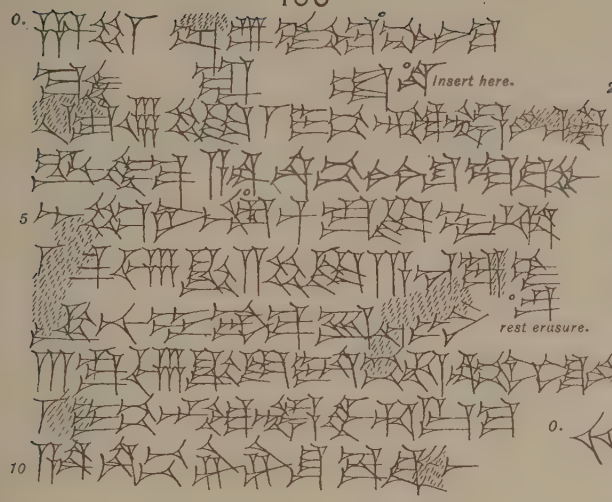

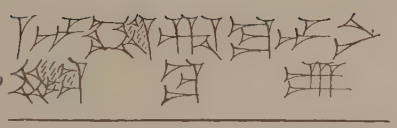

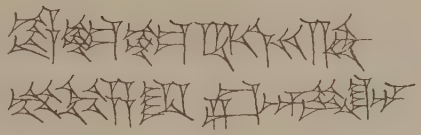

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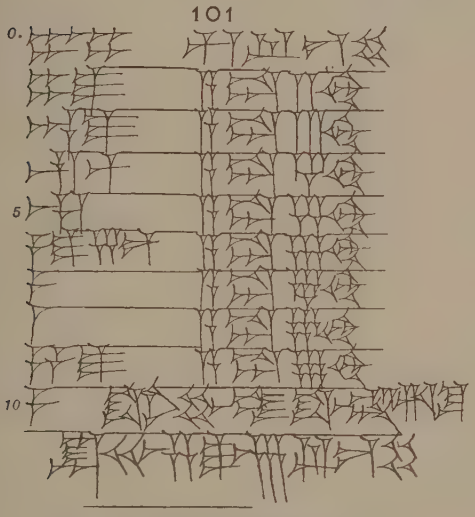

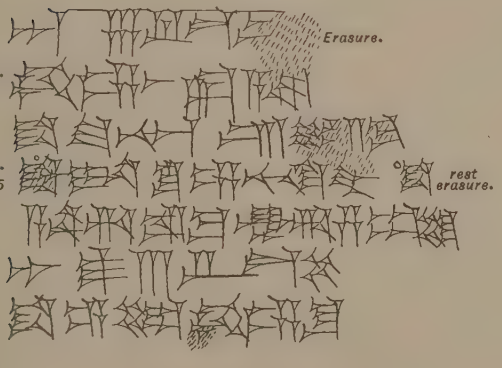

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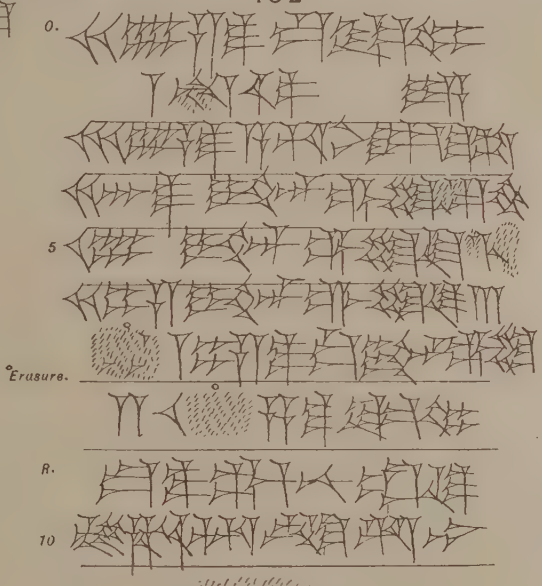
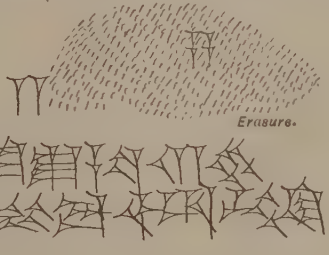
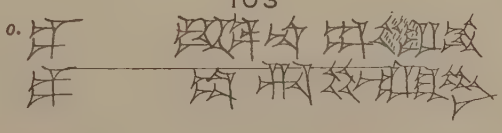
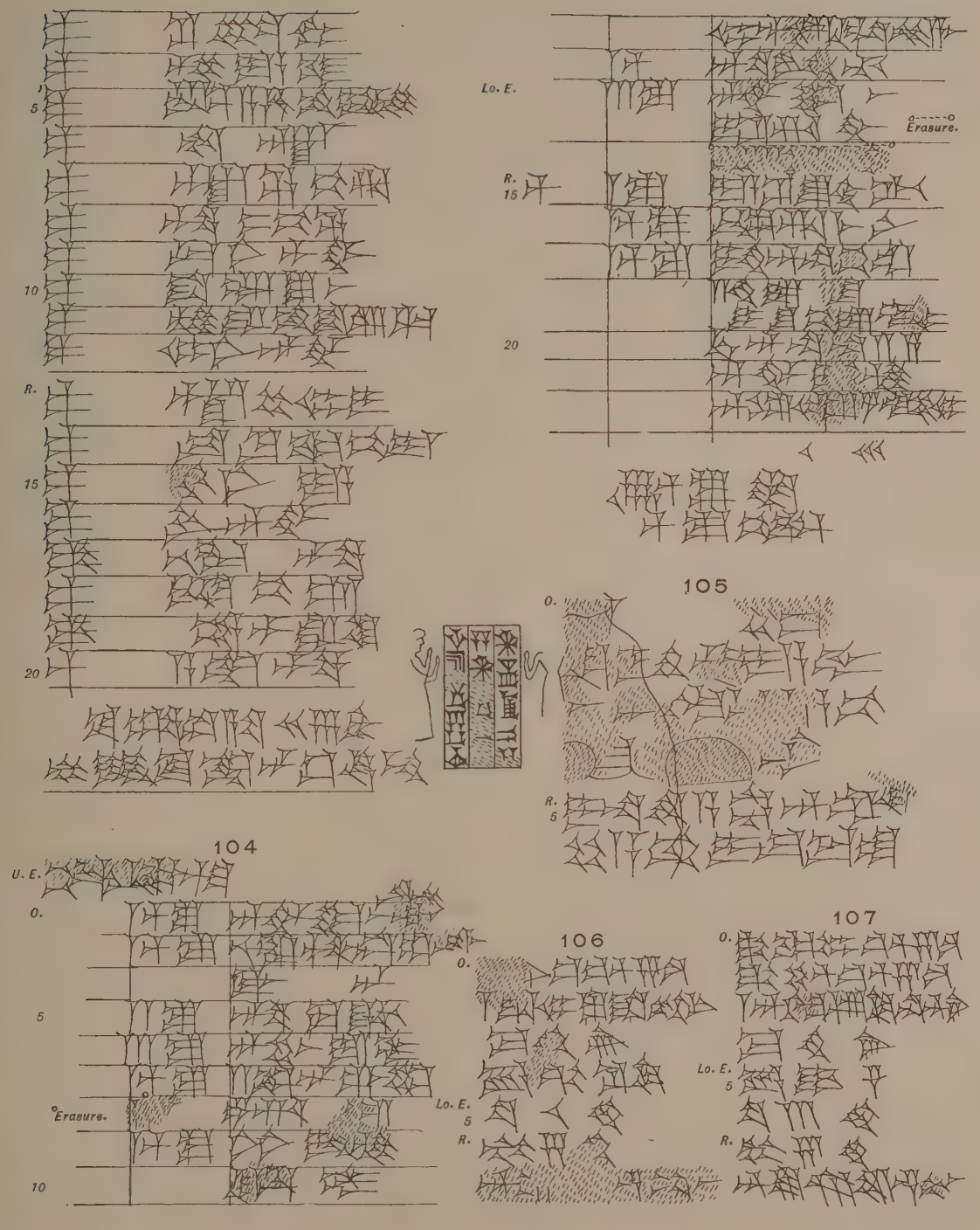




103

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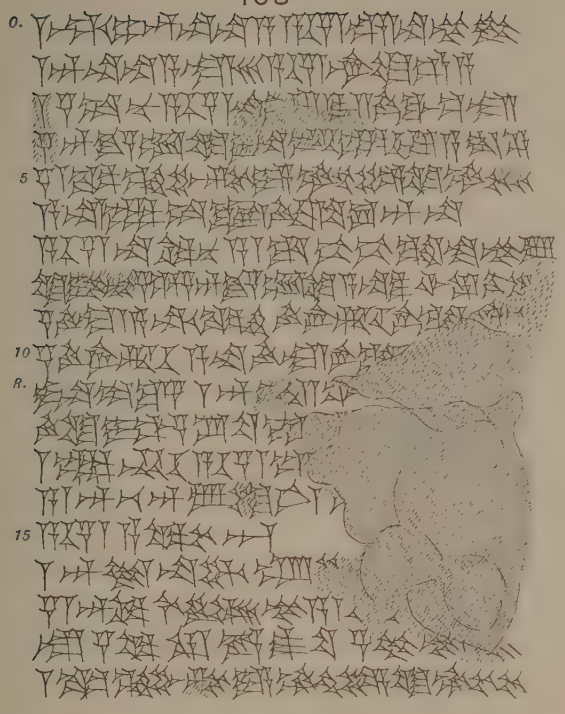
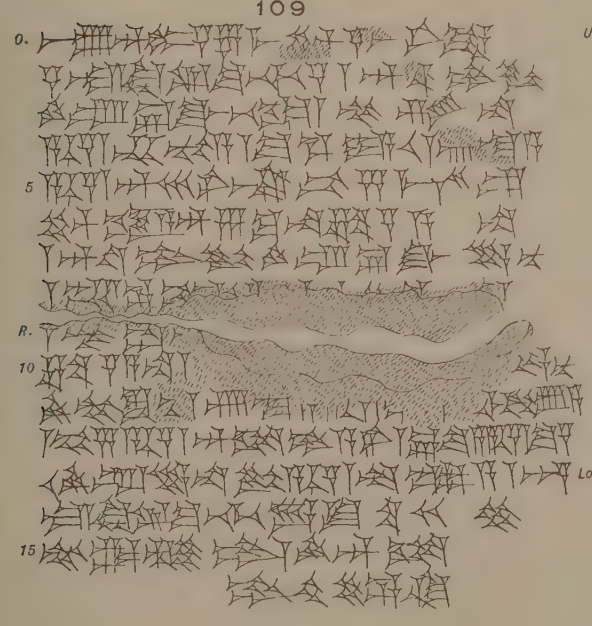
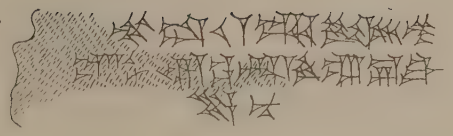
108



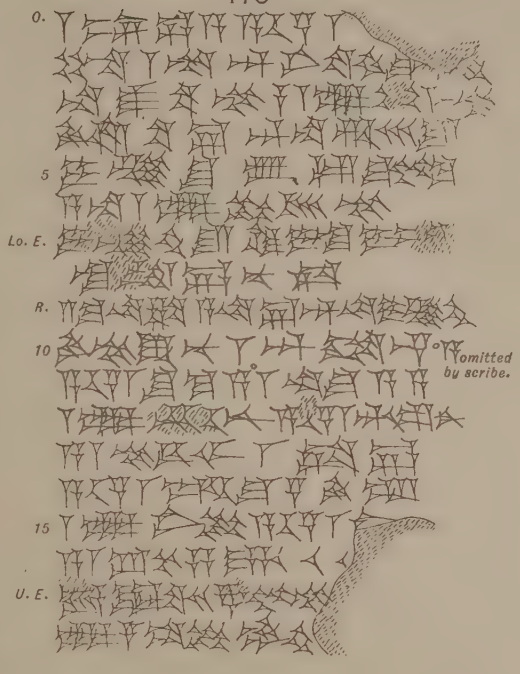
109



L. E.



110



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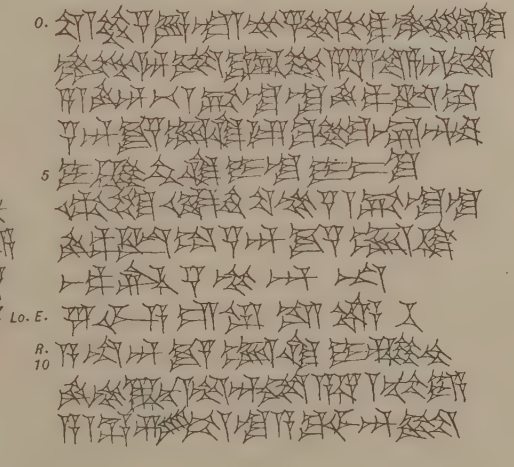
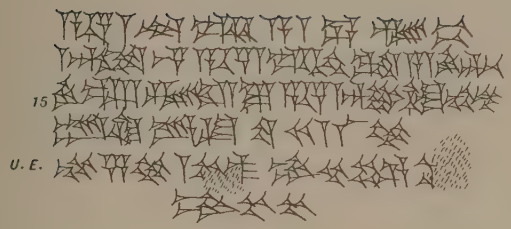
111





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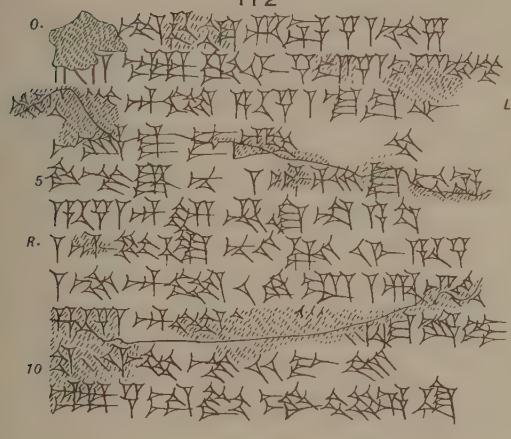
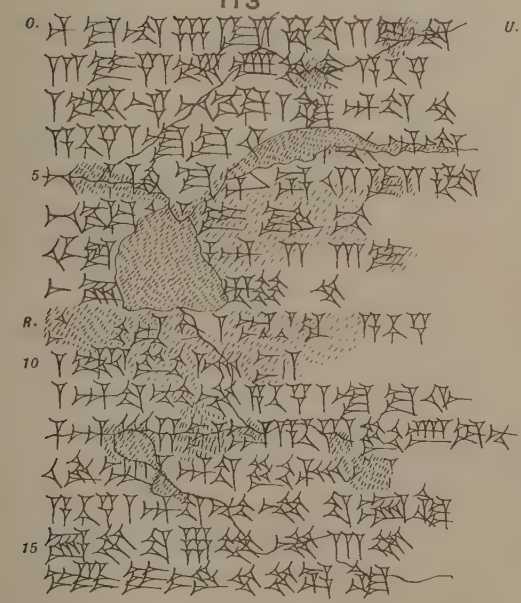
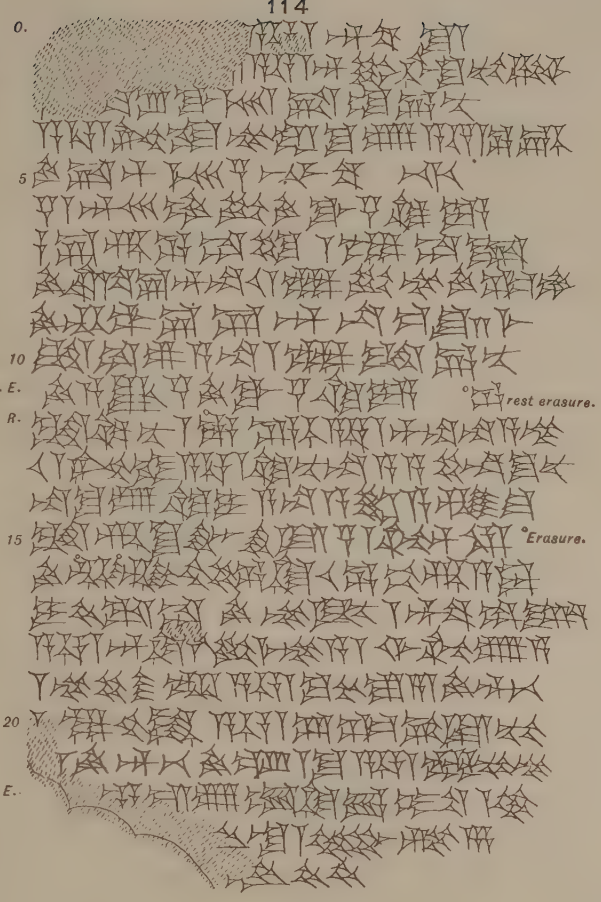


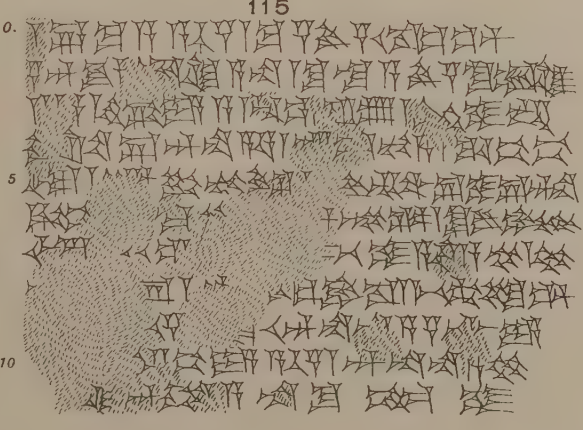
113

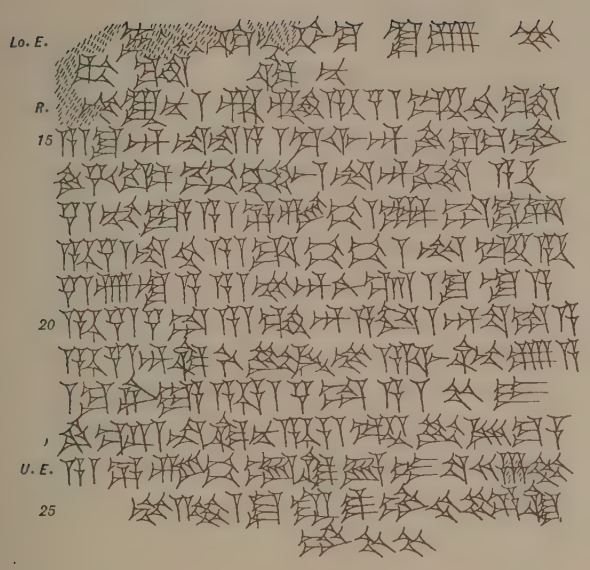


114

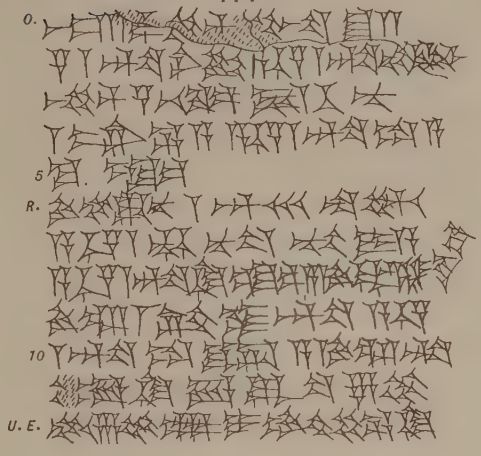


115

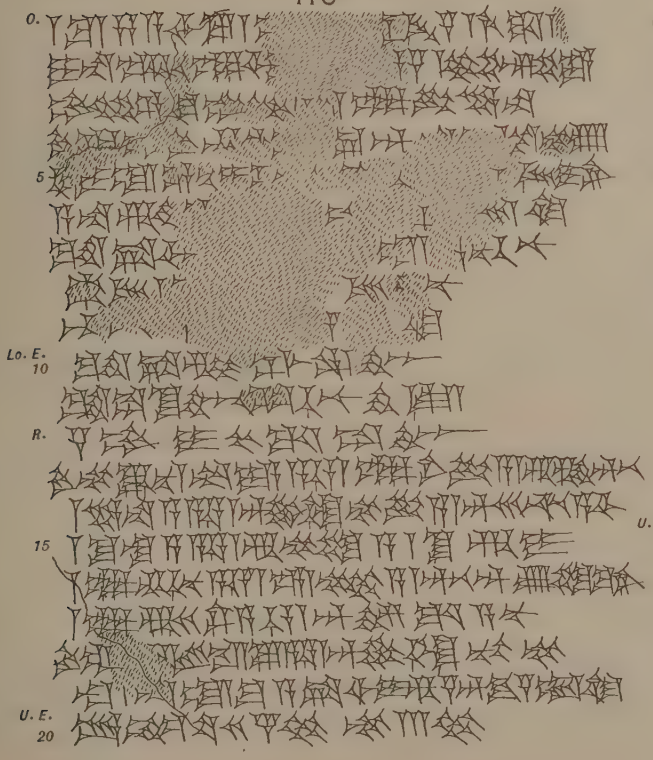




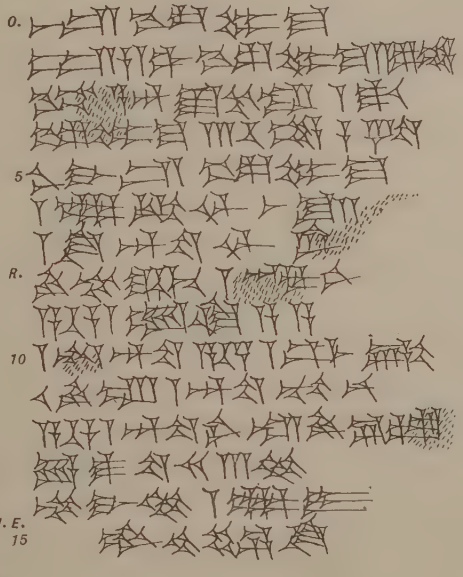
117



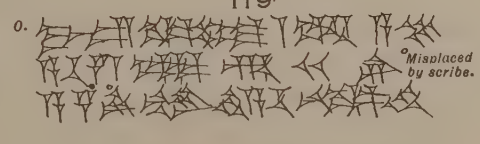
116



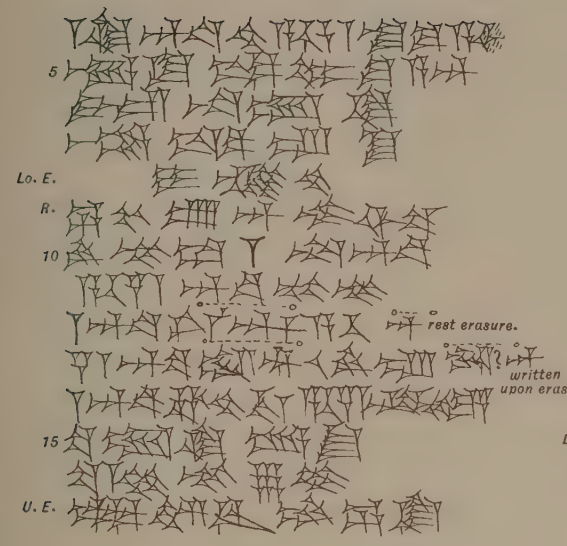
118



119



°Misplaced by scribe.



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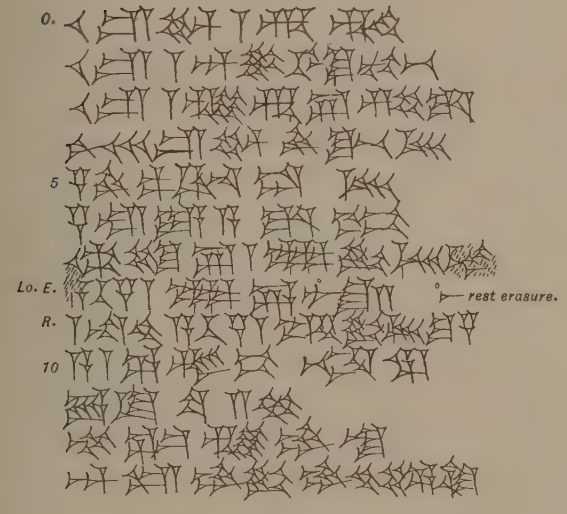

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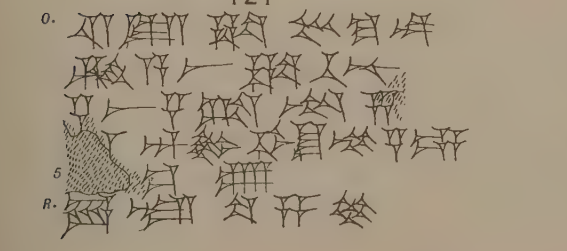
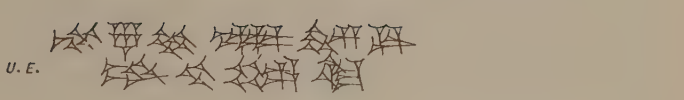
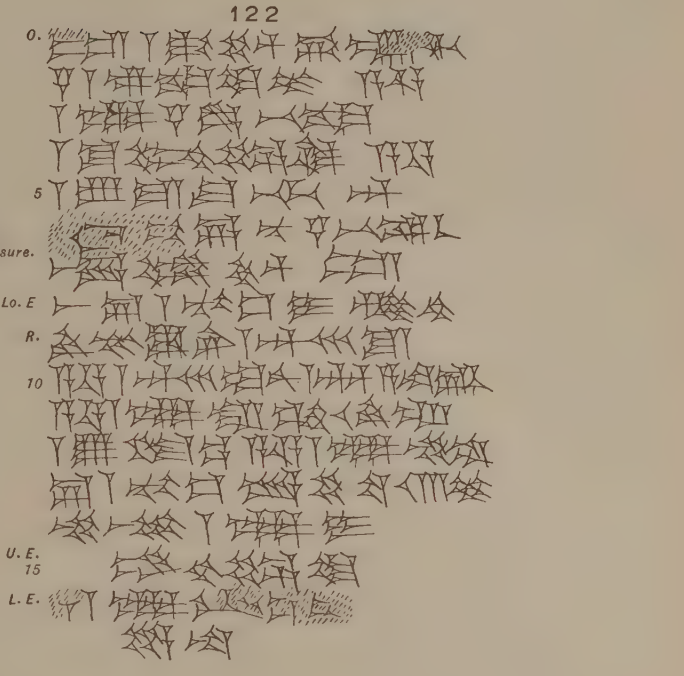
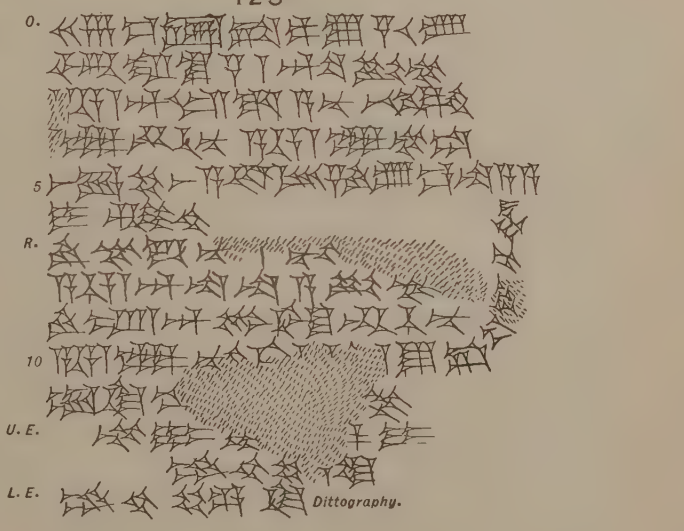




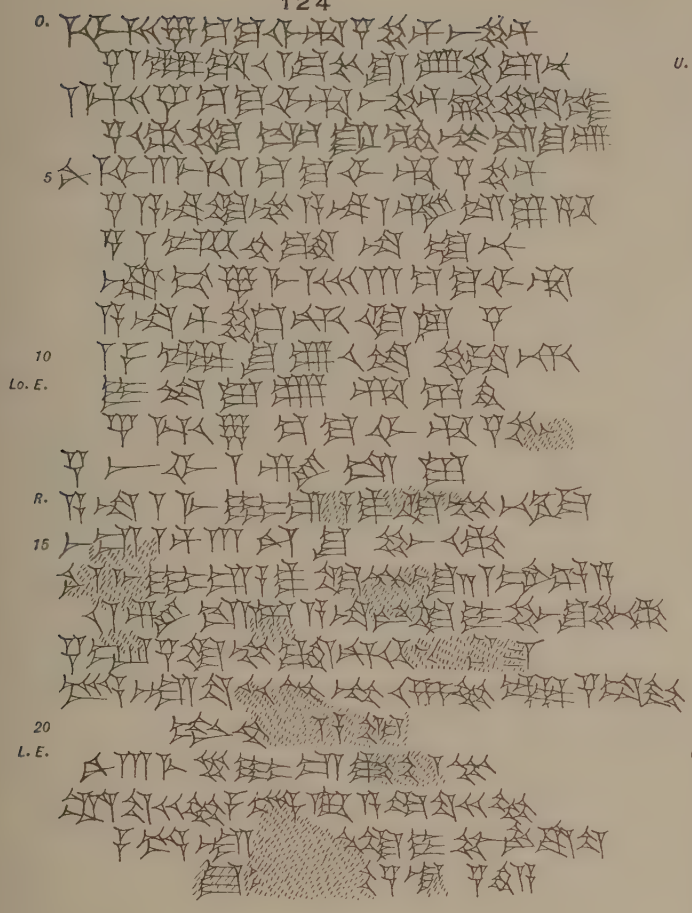
122

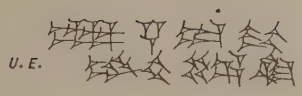


123



124





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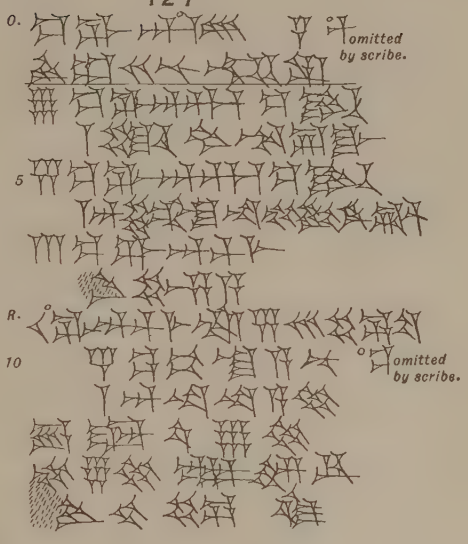
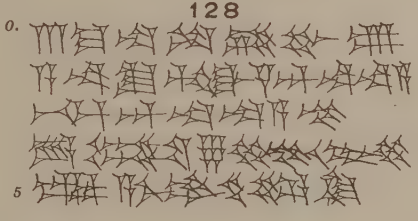
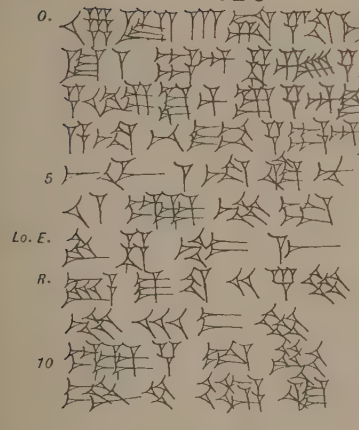


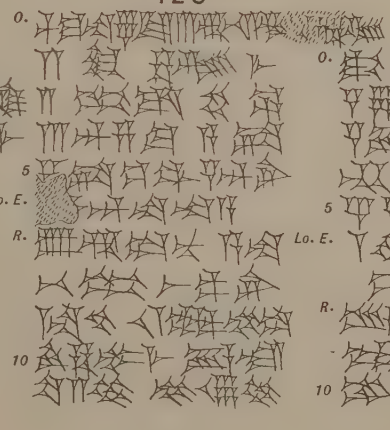
128



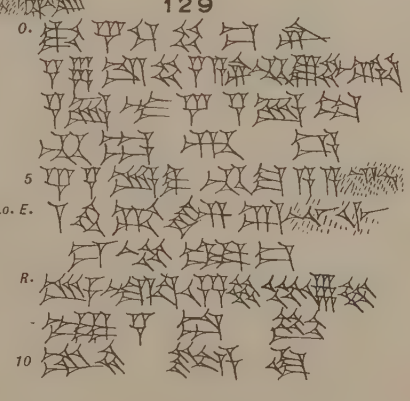
125



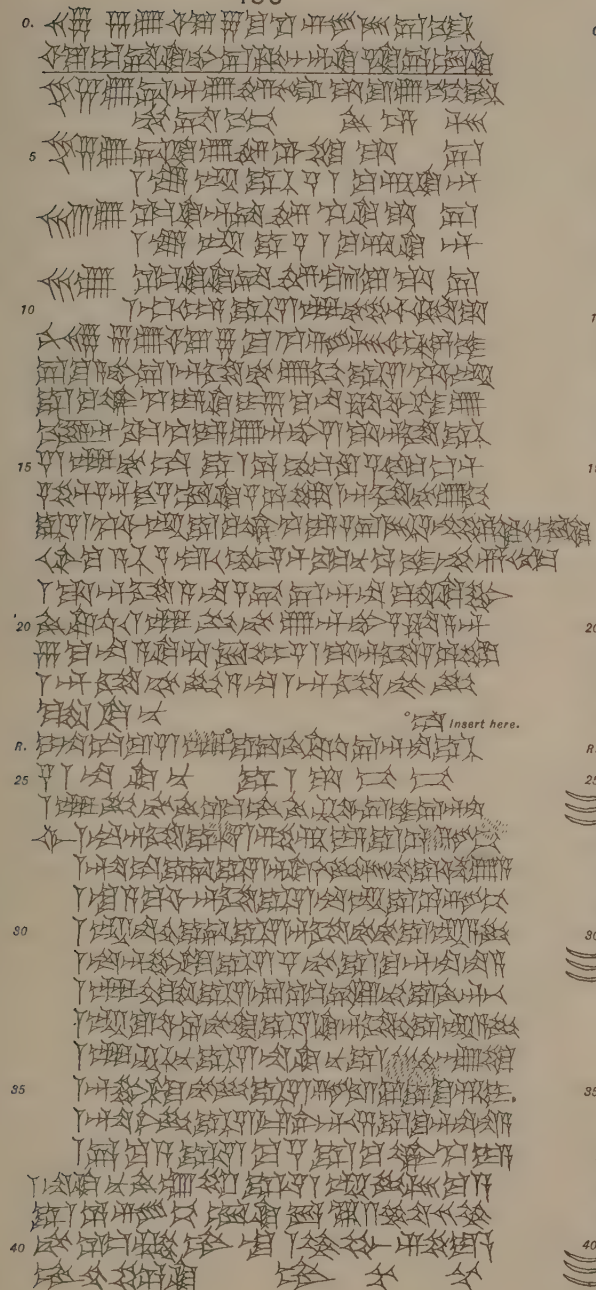
126



129



130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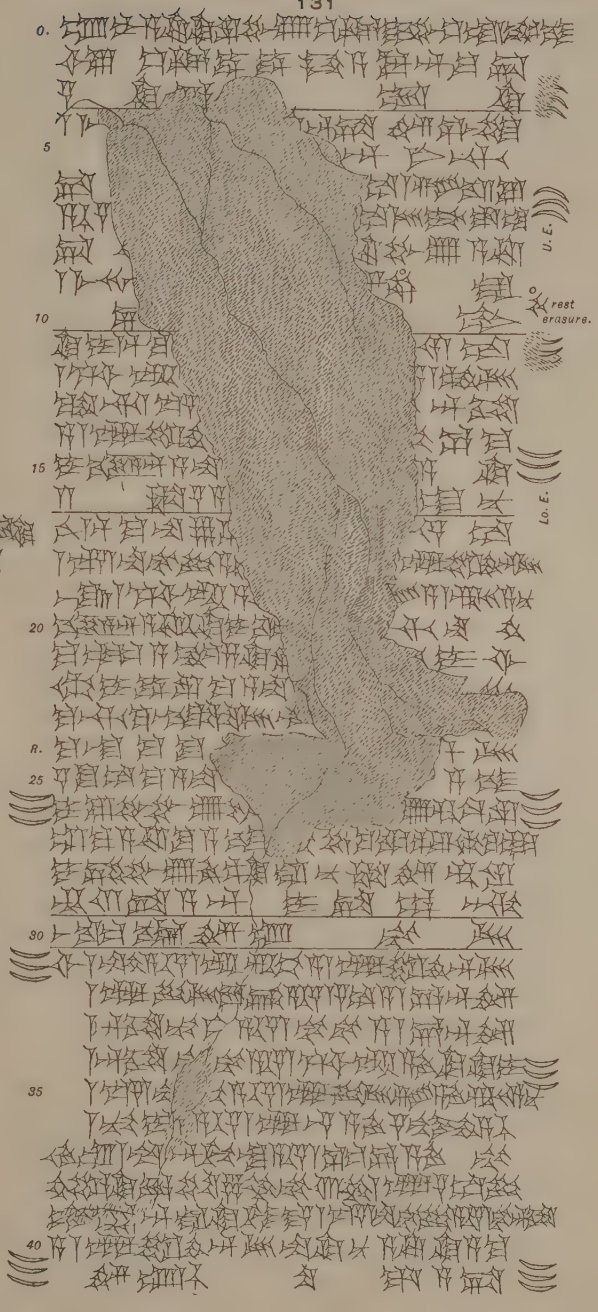
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132

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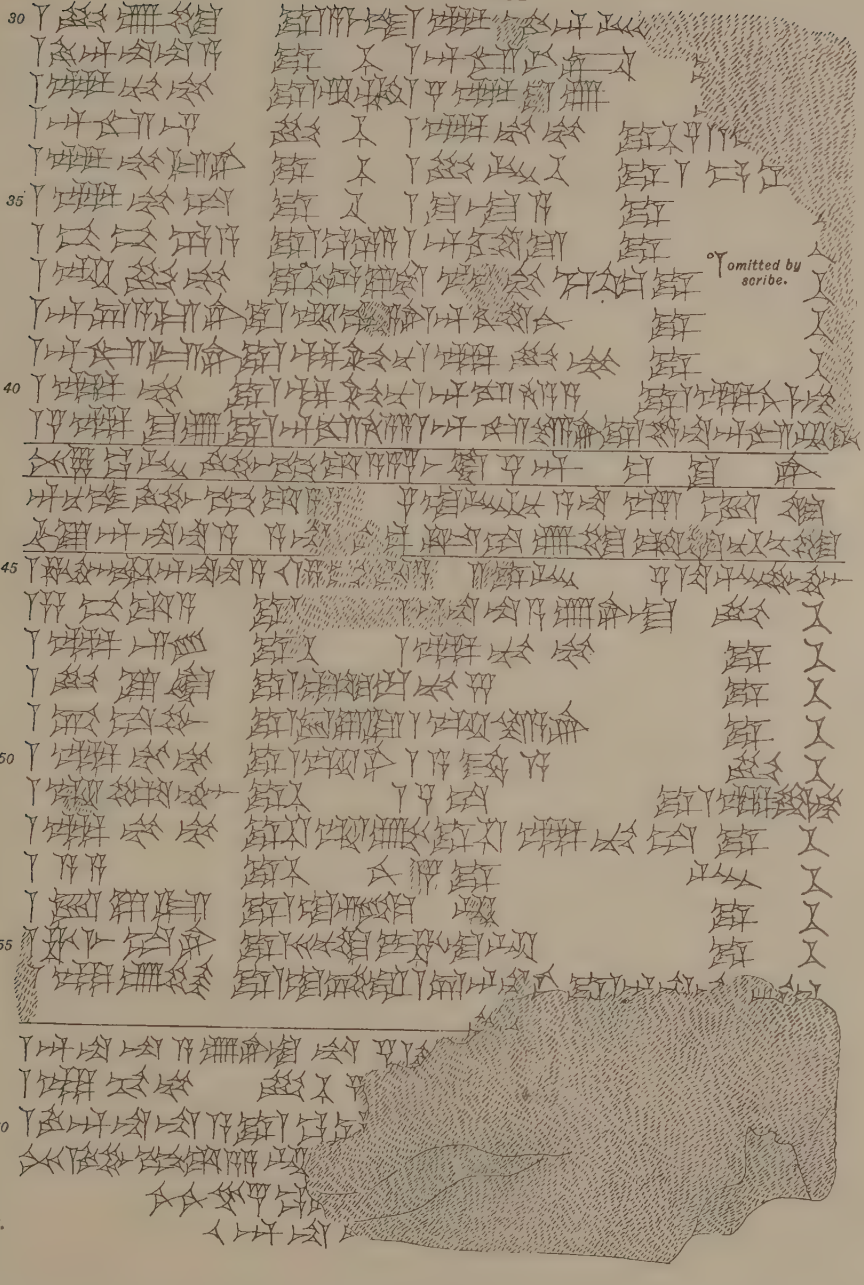

U. E.

b.

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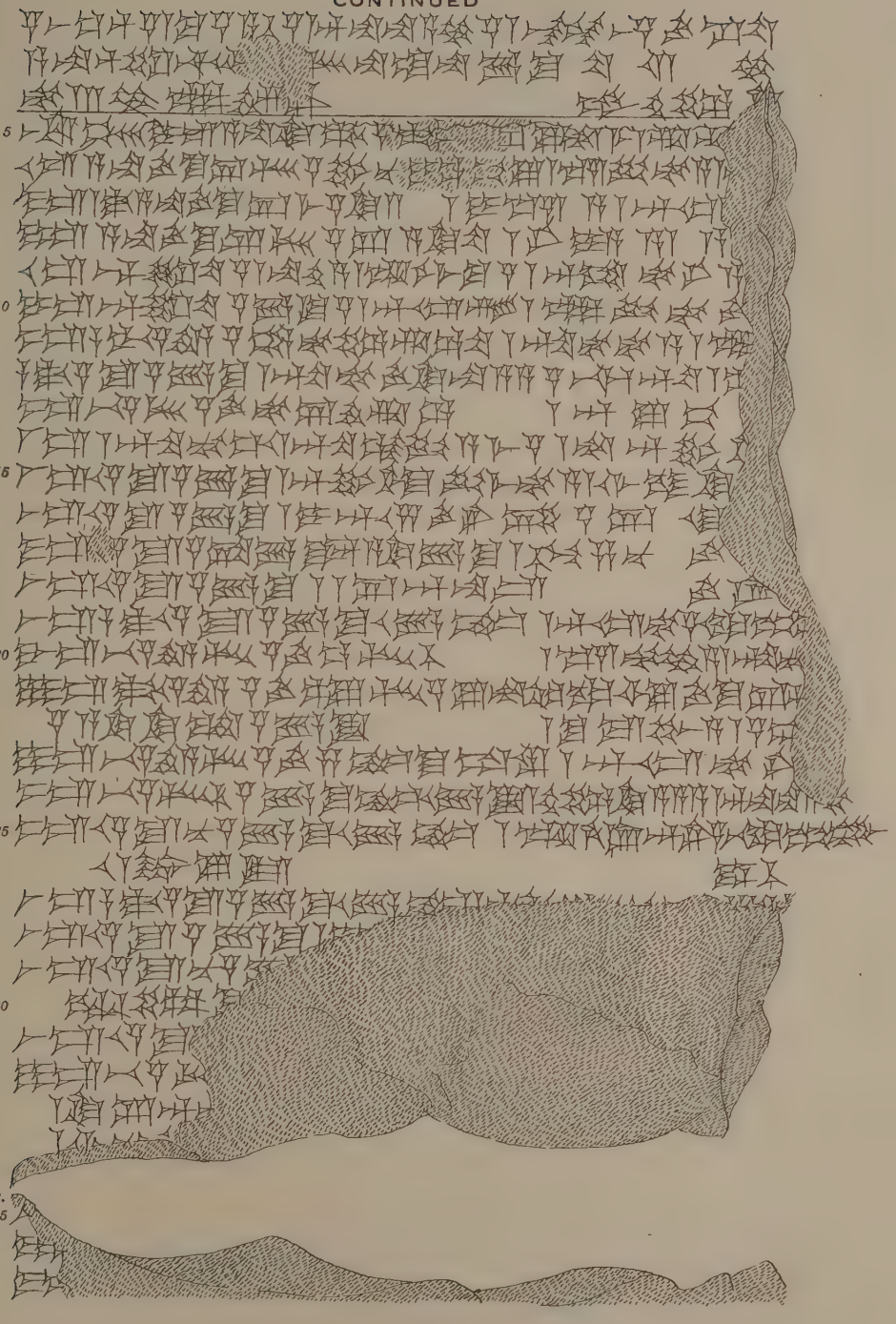
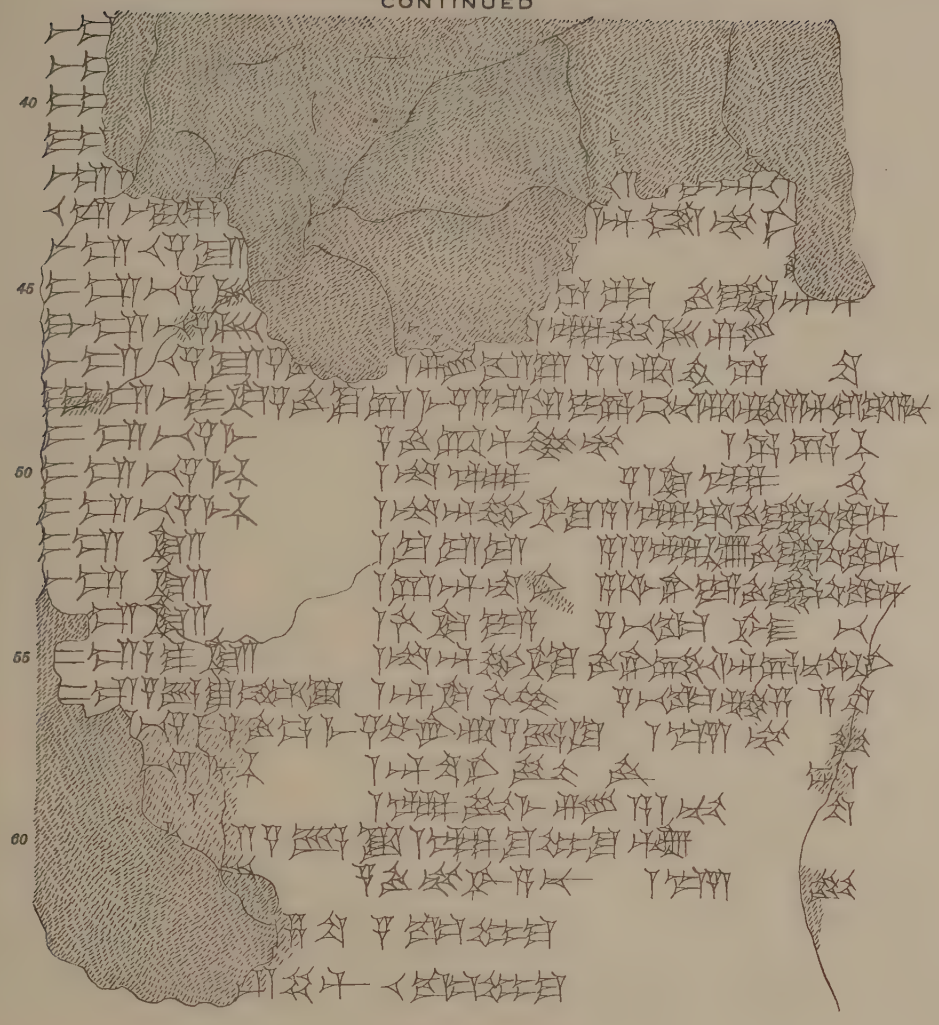
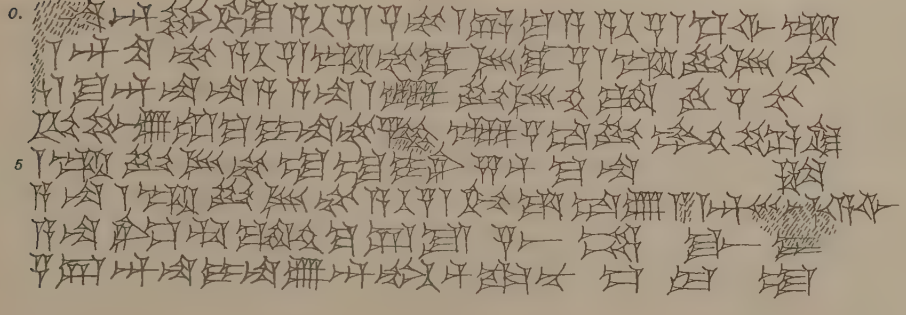


CONTINUED



134



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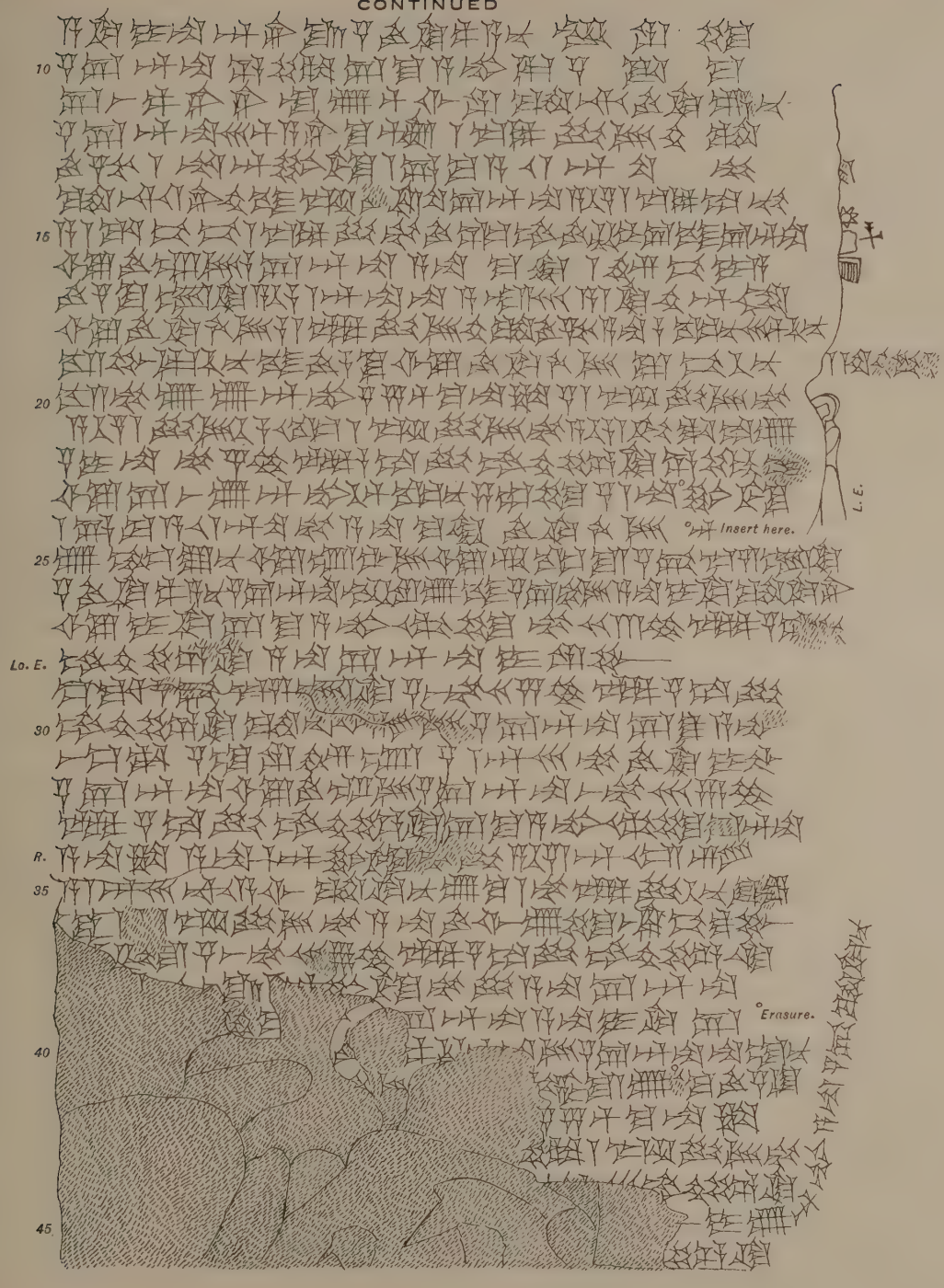
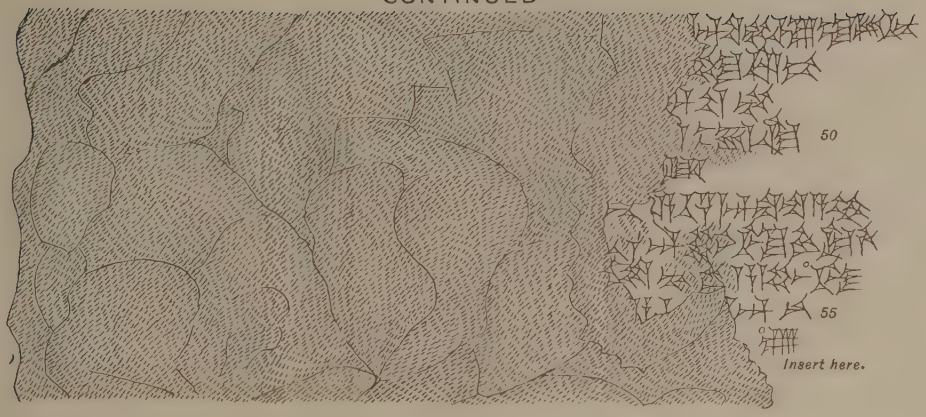
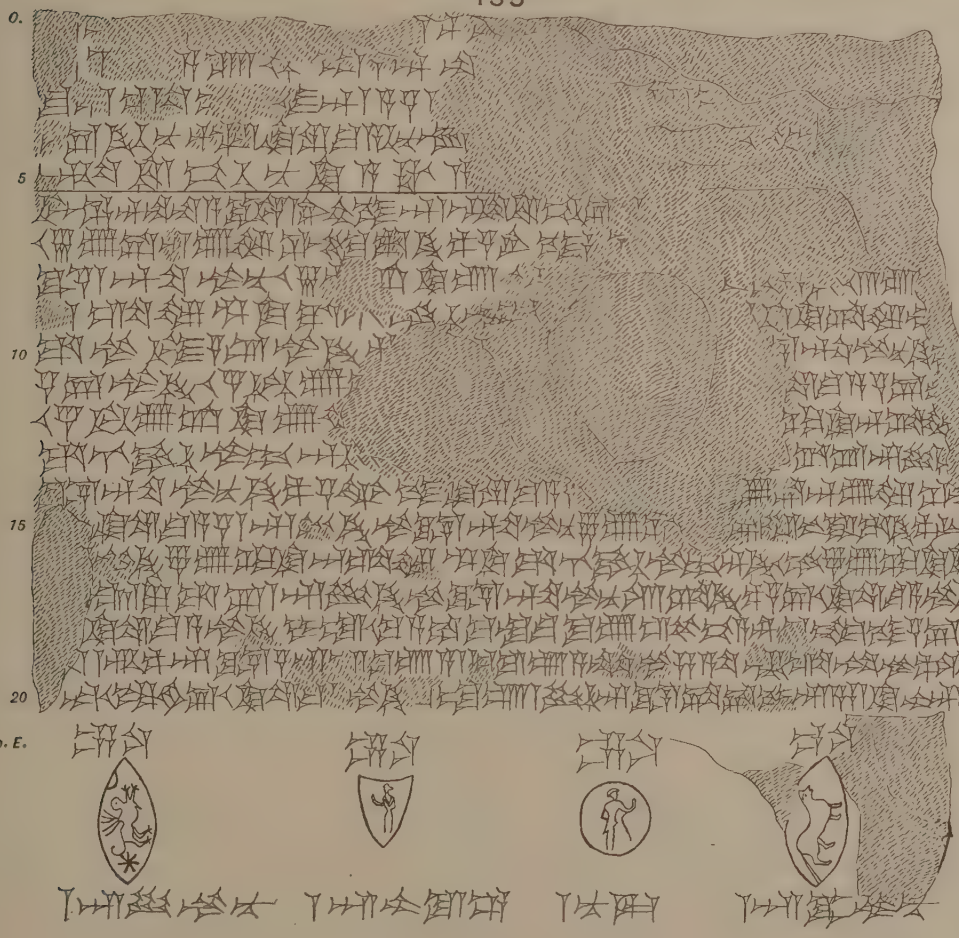


CONTINUED



135



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U. E.

L. E.

R. E.

136

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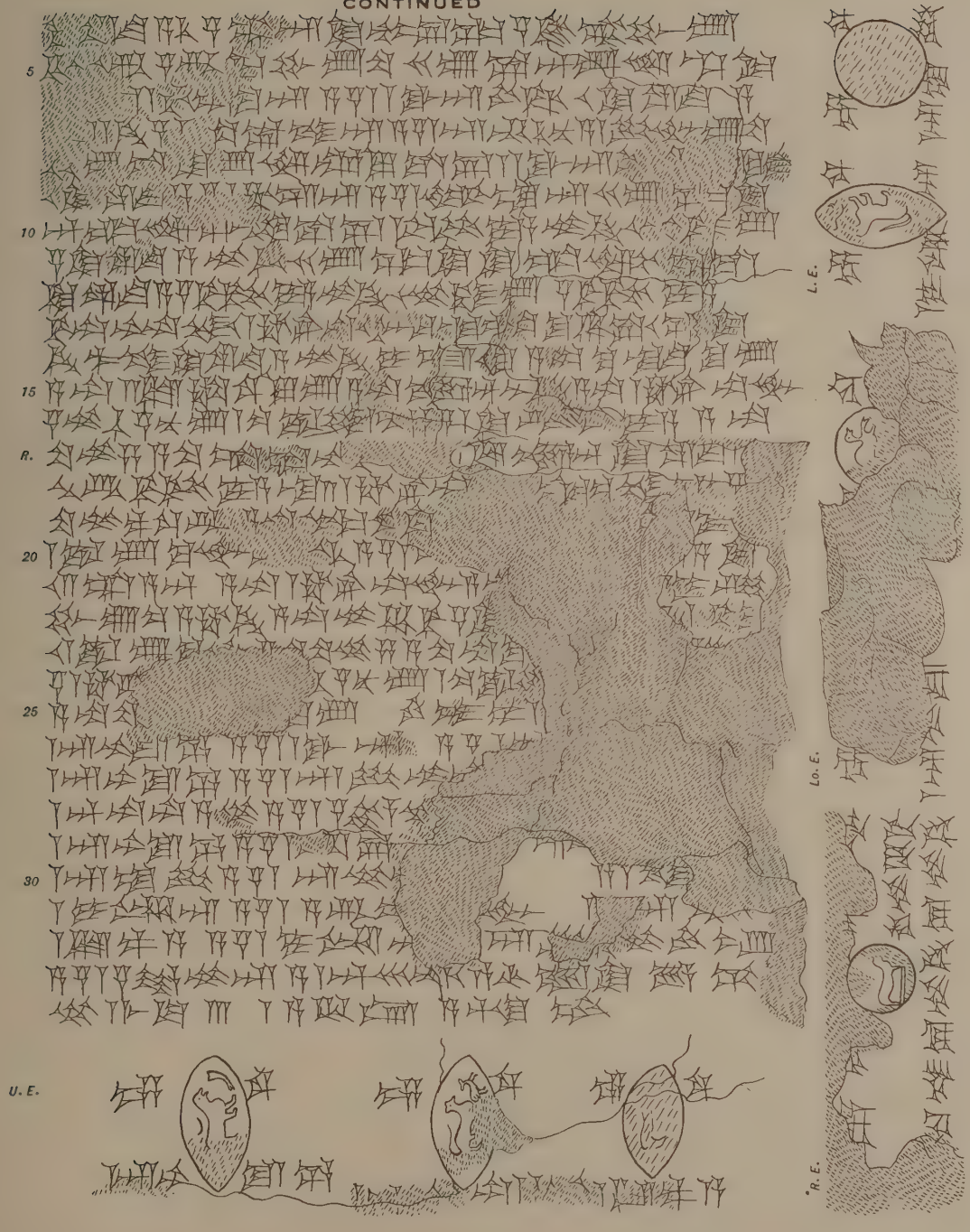
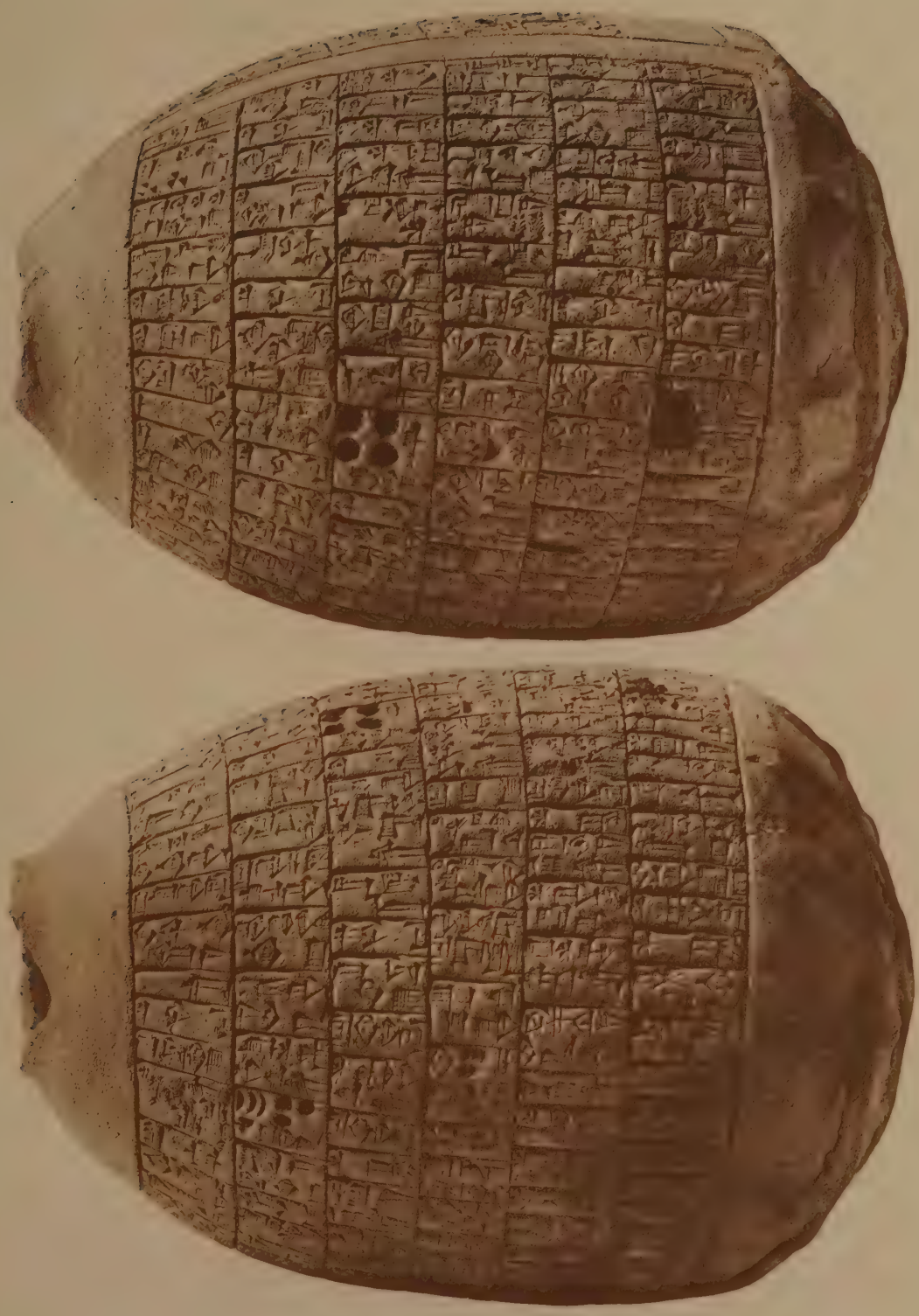
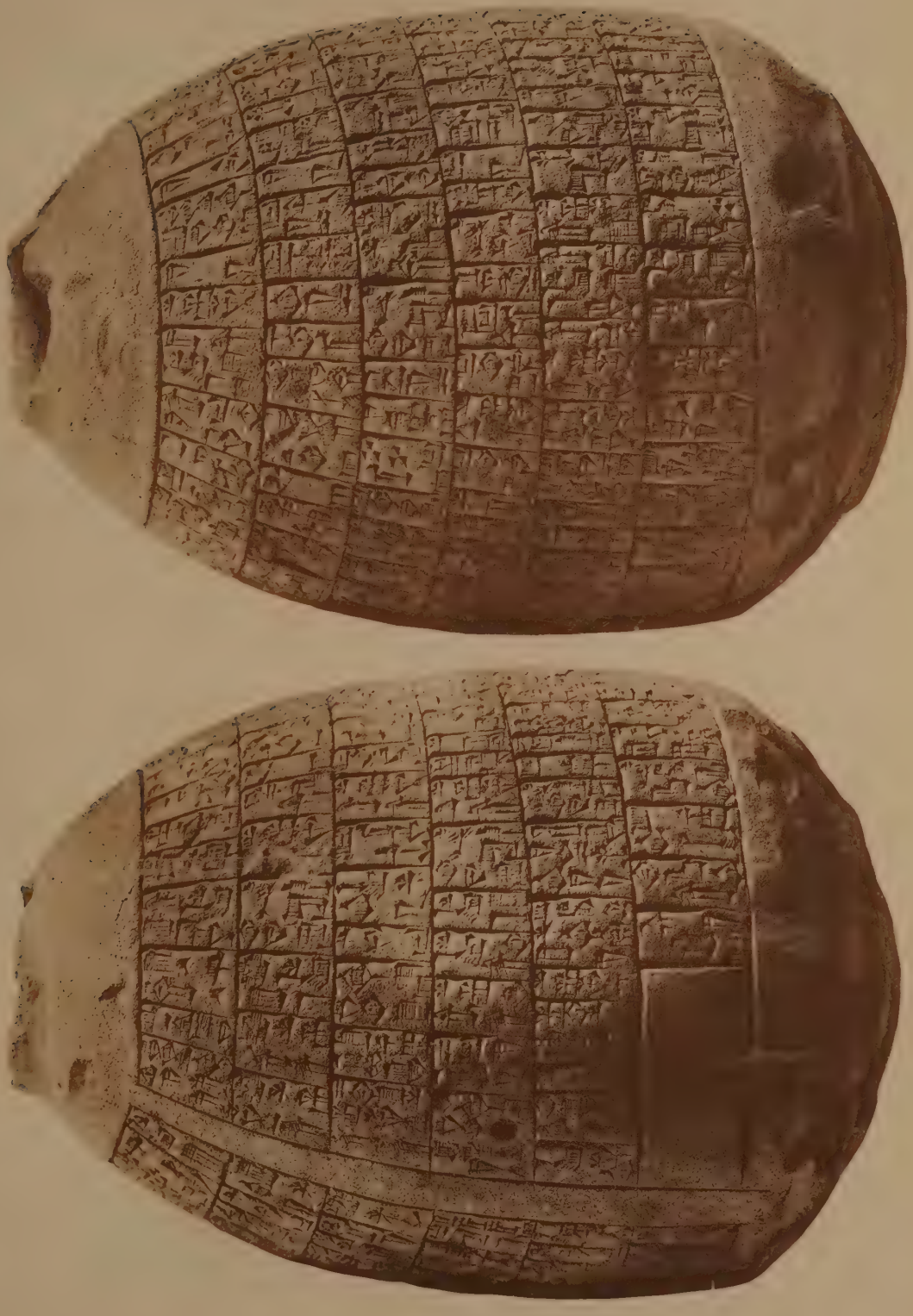
CONTINUED





NET CYLINDER ENTEMENA (TEXT NO. 1)

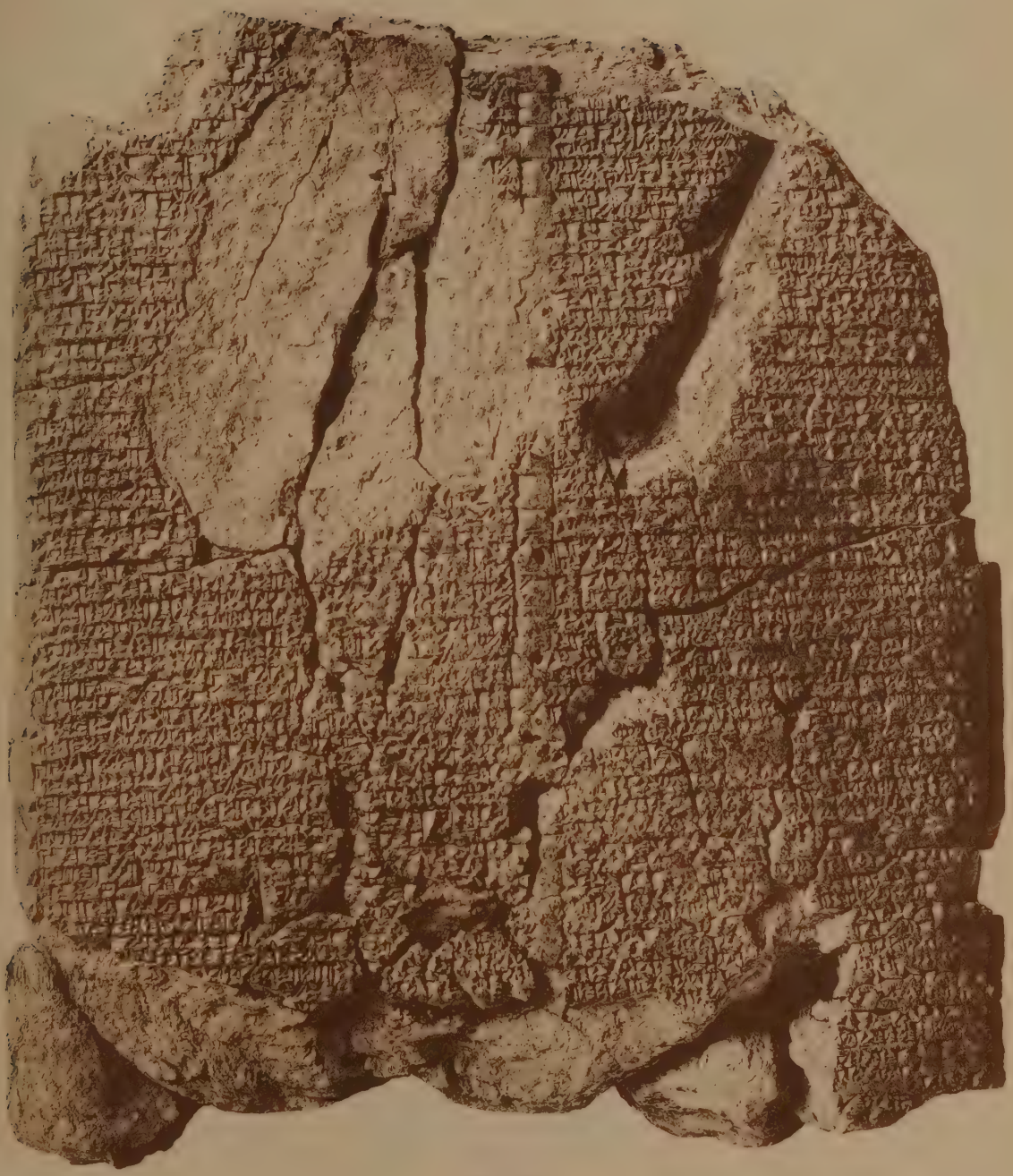


NET CYLINDER ENTEMENA (TEXT NO. 1)

REVERSE

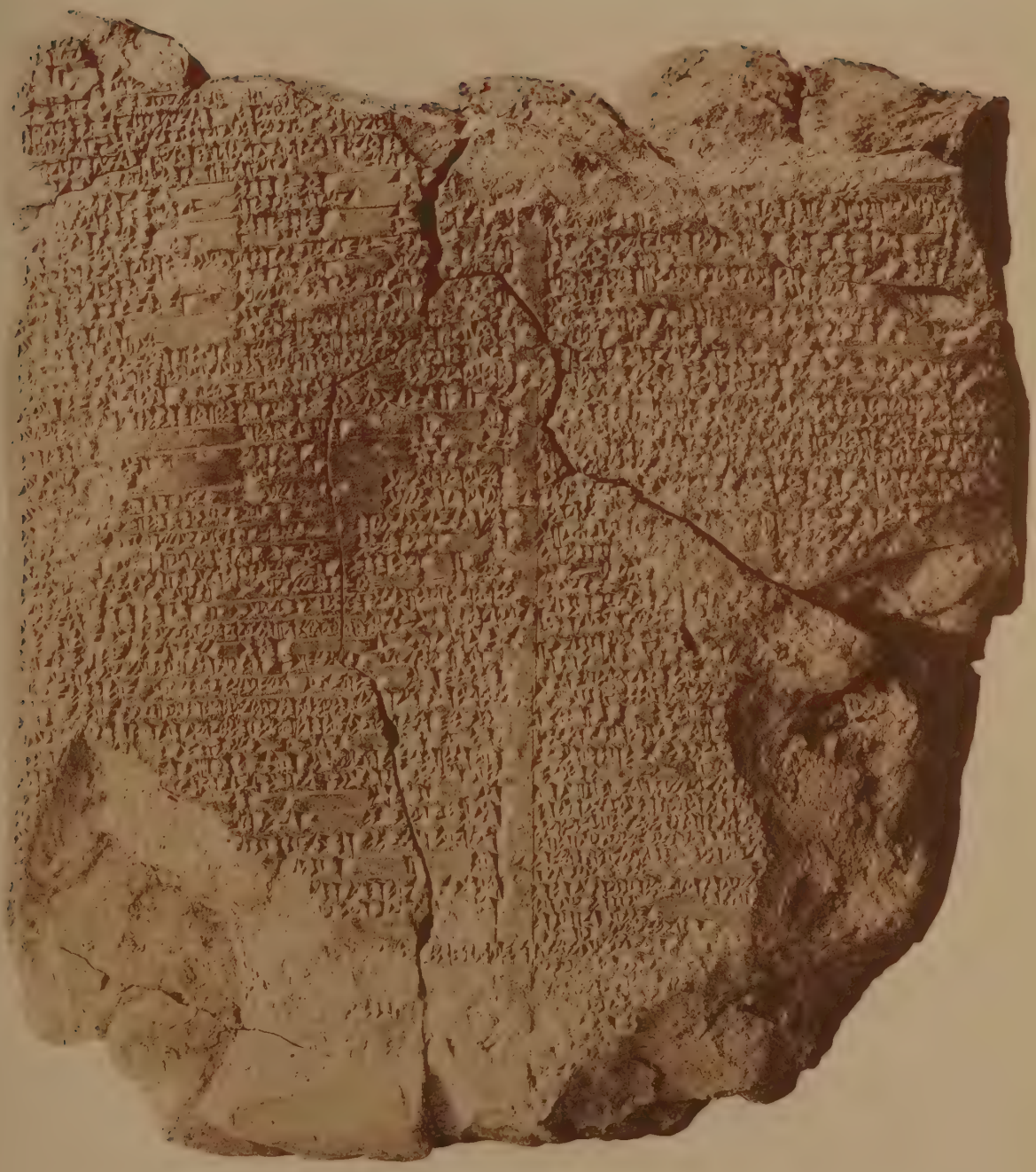
OBVERSE

PRE-SARGONIC LIST OF SALES OF LAND (TEXT NO. 2)



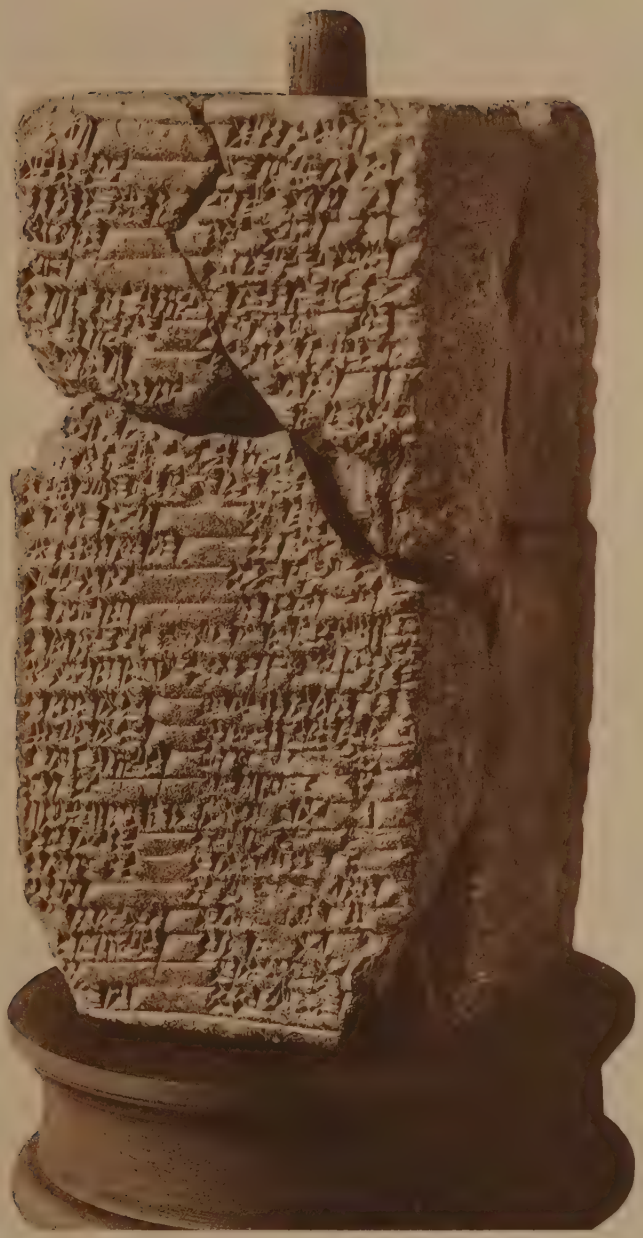
OBVERSE

BILINGUAL INCANTATION (TEXT NO. 22)

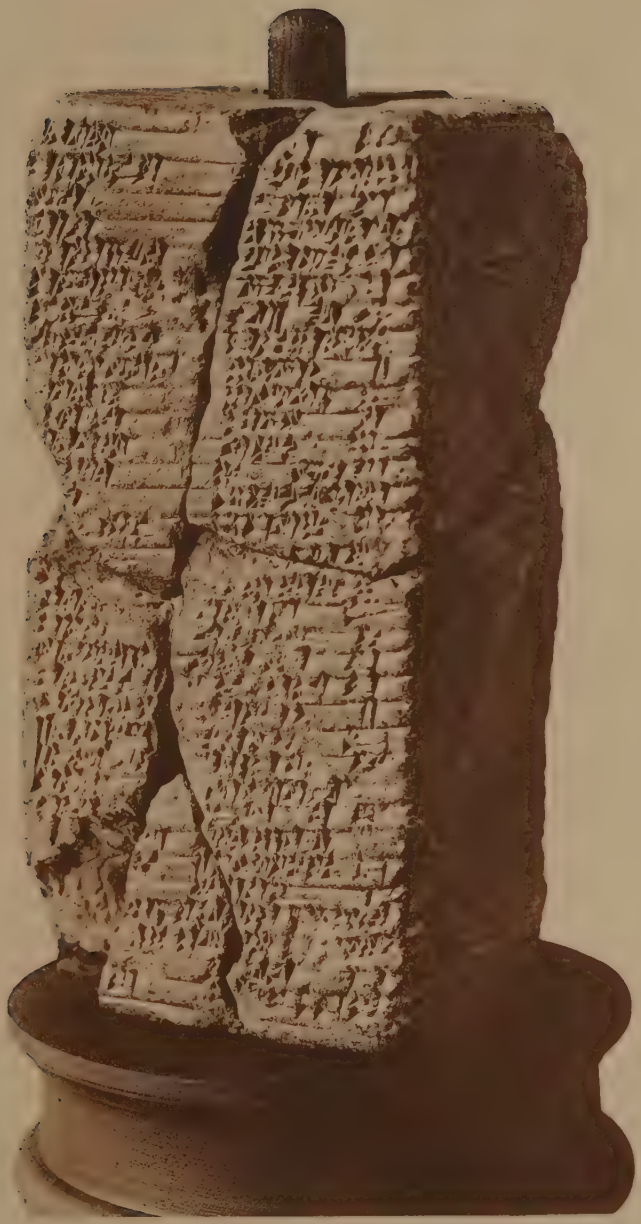


REVERSE

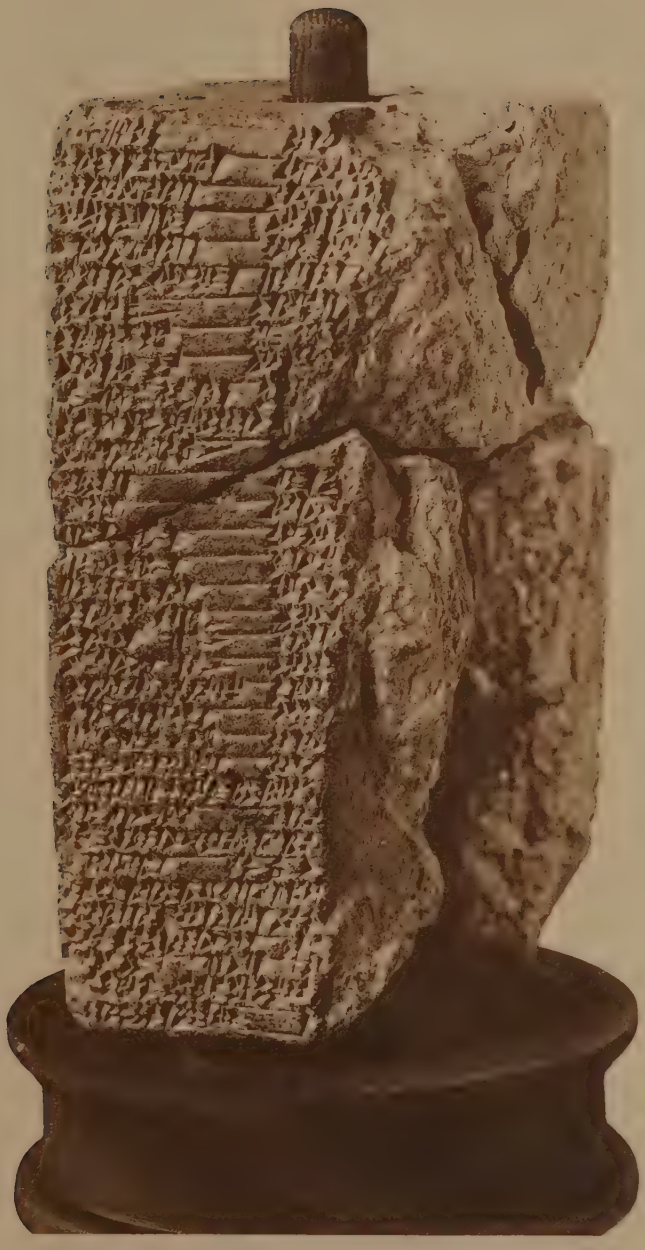
BILINGUAL INCANTATION (TEXT NO. 22)



SUMERIAN HYMN (TEXT NO. 23)



SUMERIAN HYMN (TEXT NO. 23)

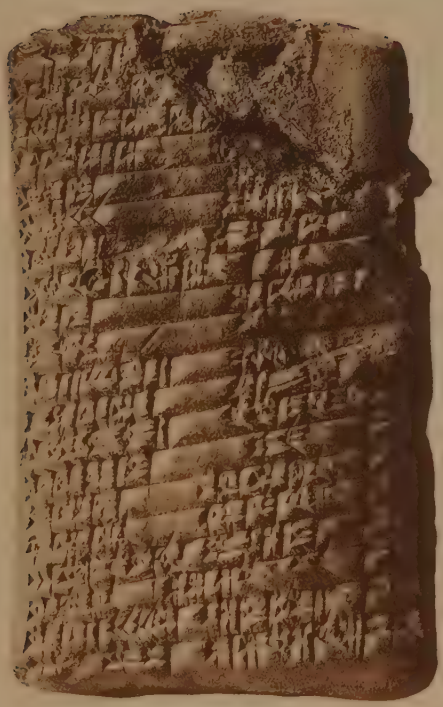


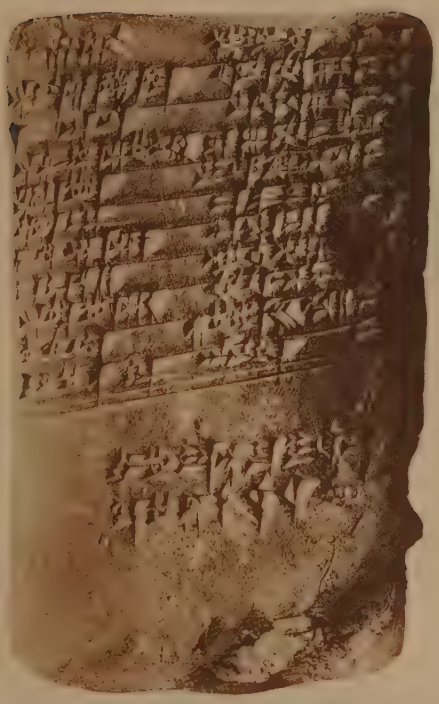
SUMERIAN HYMN (TEXT NO. 23)

OBVERSE

a

REVERSE

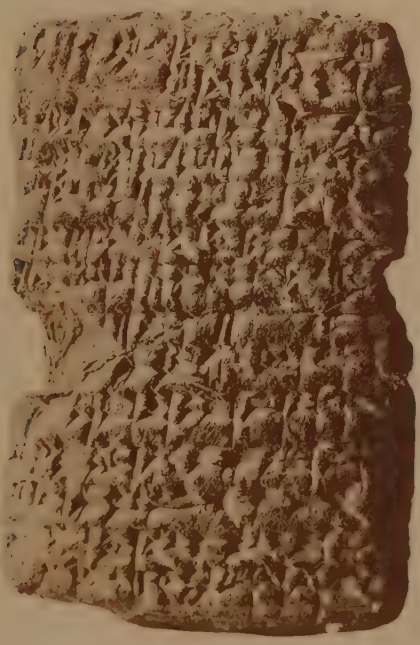


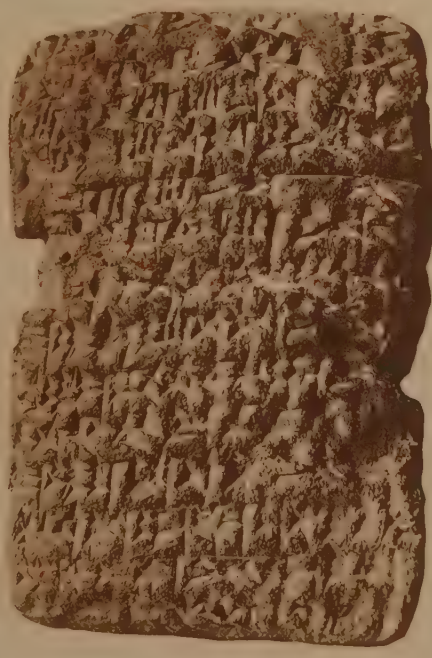


OBVERSE

b

REVERSE

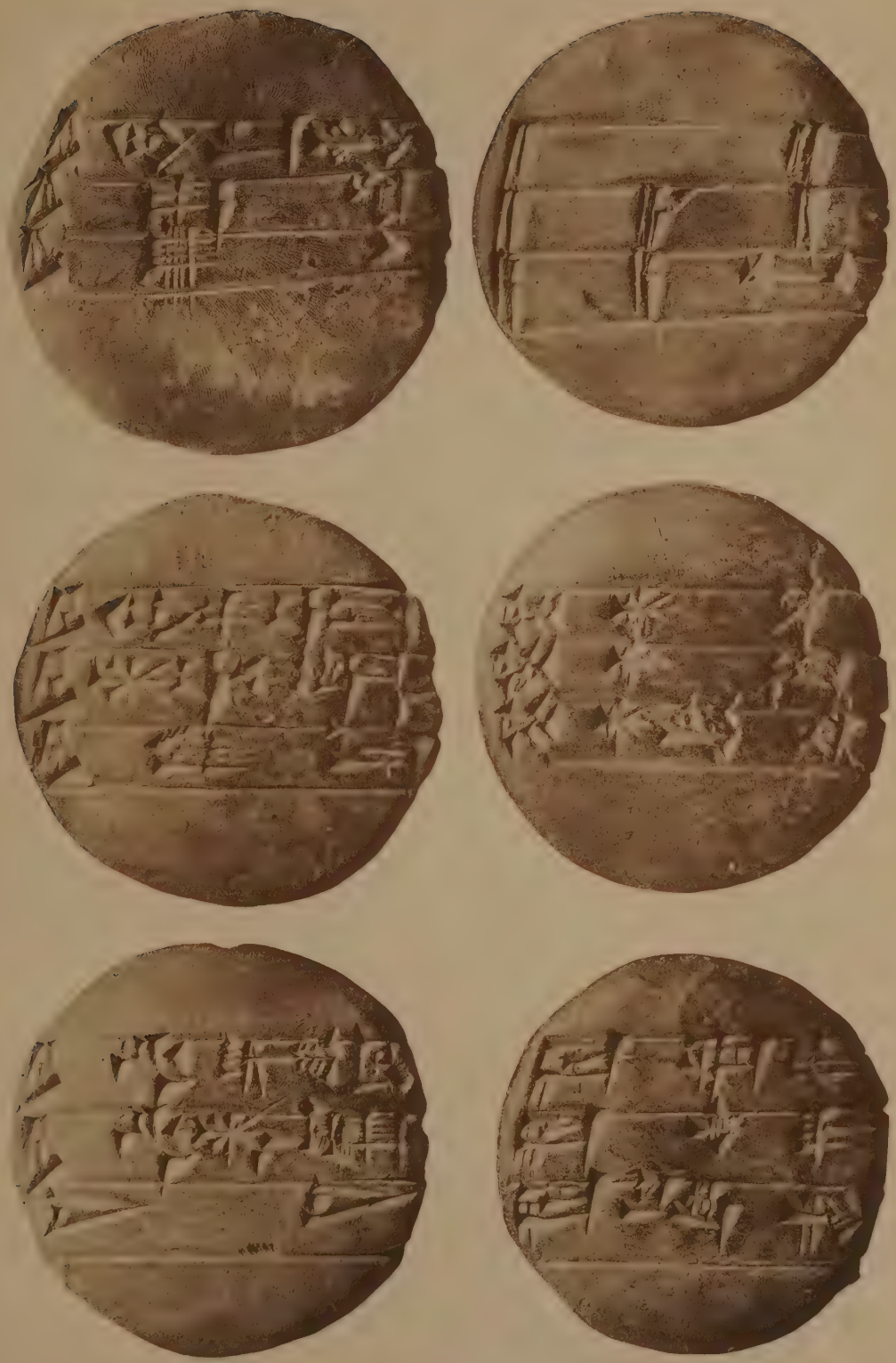




a: HYMN TO LIBIT-ISHTAR (TEXT NO. 24)

b: HYMN TO TAMMUZ (TEXT NO. 26)

a: SYLLABARY OF PERSONAL NAMES
b: TABLE OF BABYLONIAN WEIGHTS
c: FRAGMENT OF A SYLLABARY
d: SEAL OF ITUR-ILU, PATESI OF BABYLON



EXERCISE TABLETS (TEXTS NOS. 43, 39, 45, 41, 46, 49)

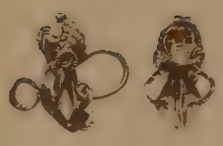
COPPER HORNS AND LEGS

a

b

c

d



a-c: PHASES OF THE MOTHER GODDESS

d: GOLD EAR-RING REPRESENTING THE NUDE GODDESS

ASSYRIAN VASE WITH RELIEF

INCANTATION AMULETS AND OTHER OBJECTS

a: ARCHAIC SHELL STYLUS-HOLDERS

b-l, n, o: AMULETS

m: VOTIVE RAM

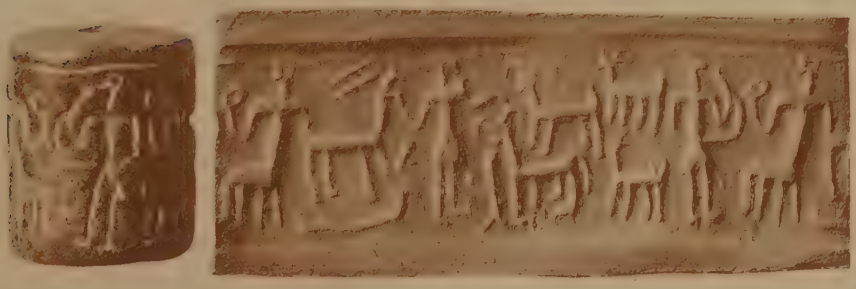
BABYLONIAN WEIGHTS

SEAL CYLINDERS WITH IMPRESSIONS

a

b

c

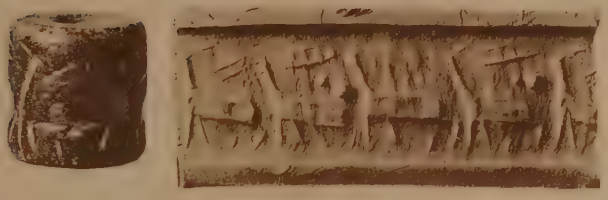


d

SEAL CYLINDERS WITH IMPRESSIONS

a

b



c

d

e

SEAL CYLINDERS WITH IMPRESSIONS

+ 492.19
B119
v.2

Babylonian inscriptions in the collection of James B. Nies.

1922 | 1922

+ 492.19
B119
v.2